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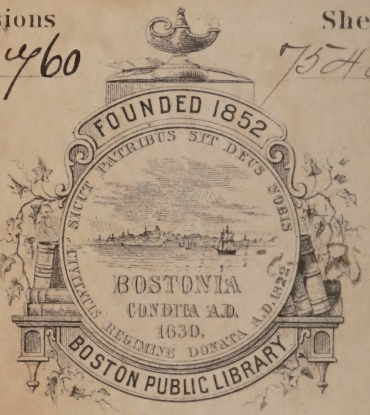

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TREATISE

CONCERNING

DIVINE LOVE

AND

DIVINE WISDOM,

EXTRACTED FROM THE

APOCALYPSE EXPLAINED,

OF EMANUEL SWEDENBORG.

BOSTON,

ADONIS HOWARD, 157, COURT STREET.

1828.

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ADVERTISEMENT.

This Treatise is a continuation of the work lately published concerning the Athanasian Creed.

Press of the New Jerusalem Magazine.
FREEMAN & BOLLES, PRINT.

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ON

THE DIVINE LOVE.

EXTRACTED FROM THE

APOCALYPSE EXPLAINED.

We have treated of the Divine attributes,* which are infinity, eternity, providence, omnipotence, omnipresence, and omniscience; it now remains that we treat of the Divine Love and Divine Wisdom, from which is the life of all things, and of which the above attributes are predicated; but that these two essentials of all things may be distinctly perceived, they shall be treated of in the following order. First, concerning the Divine Love: I. That in the world it is but little comprehended what love is, when notwithstanding it is the life itself of man. II. That the Lord alone is love itself, because he is life itself, and that man and angel is only a recipient. III. That life, which is love, has no existence without a form, and that

* See a small treatise printed under the title of *The Athanasian Creed, extracted from the Apocalypse or Book of Revelations Explained.*

that form is the form of uses in every complex. IV. That man is such a form in general and in particular, and that heaven is in such a form, and also the world. V. That there are genera and species of uses, and differences of species ad infinitum, and also that there are degrees of uses. VI. That there are as many affections as there are uses, and that, consequently, there are genera and species of affections and differences of species ad infinitum; and that there are degrees of affections. VII. That every affection of use in itself is a man, according to the quality and quantity thereof. VIII. That every use derives its life from the common good, and that it flows in from it, and gives the necessaries, utilities and delights of life. IX. That in proportion as man is in the love of uses, in the same proportion he is in the Lord, and loves the Lord and his neighbour, and in like proportion is a man. X. That the active force of uses, according to their connexion in their order, produces the vital heat, which is perceived in man as love. XI. That it is manifested by man's willing this thing or that, or by this or that being good to him, or not good, and at length by delight. XII. That all things in man are formed, likewise grow and are kept in connexion, by love and the heat thereof from the Lord. XIII. That man does not know what affection is, and still less that there are as many various

affections as there are men born into the world, and as there will be born to eternity, thus that they are infinite. XIV. That man knows no other than that he is thought, when notwithstanding he is affection. XV. And that neither does he know that he has eternal life according to the affection of use.

I. *That it is little comprehended in the world what love is, when yet it is the very life itself of man*, is evident from the question so generally asked, What is Love? The reason why it is unknown is, because it does not appear before the understanding, and the understanding is the receptacle of the light of heaven, and what comes into that light, this appears interiorly, for man knows what he thinks; wherefore also he says, that this or that is in the light of his understanding, also that it is seen to be so, and he likewise prays that he may be enlightened and illuminated from God; there also is spiritual light to which natural light corresponds, by virtue whereof he says of his understanding that it sees, and by virtue whereof a wise man prays to be enlightened and illuminated of God, that is, to understand. Since therefore the understanding, and not the love, presents itself visible by thought, man, on this account, cannot have any idea concerning love, when yet love is the very soul or life of thought; and the thought, if love be taken away from it, grows cold and dies, like a flower deprived of its

heat; for love enkindles, vivifies, and animates thought. Set your mind at work, and try by all the powers of meditation, whether you can think without some affection which is of the love, and you will discover in yourself that it is impossible: hence it is evident, that love is the life of the understanding, and of the thought thence derived, and what is the life of the understanding and of the thought thence derived, this also is the life of the whole man, for it is the life of all the senses, and the life of all the motions, thus it is the life of the organs by which the senses and motions exist: that it is also the life of the rest of the viscera, will be seen in what follows. Another reason why it is unknown what love is, is, because the love of man is universal life; by universal life is meant life in things most singular, for from these it is called universal, as what is common or general is so called from the parts of which it consists: the principle, which is thus universal, is perceived no otherwise than as one (or a unit), and one (or a unit), without a singular perception of singulars, is obscure, and may be compared with the very bright light which blinds the eye: such also is the Universal Divine principle in the most singular things of the world, wherefore also it is so obscure to men, that it does not appear before the open eye, but only before the closed eye, since every thing of the world is the work of the Divine

Love and of the Divine Wisdom, and wisdom in its most singular things is the very bright divine light which blinds, as was above observed.

II. *That the Lord alone is love itself, because life itself, and that man and angel is only a recipient.* This has been illustrated by many prior considerations, to which the following may be added, viz. that the Lord, as being the God of the universe, is uncreated and infinite; but man and angel are created and finite. What is uncreated and infinite, is the Divine itself in itself; from this principle man cannot be formed, for thus he would be divine in himself, but he may be formed of things created and finite, in which the Divine may dwell, and to which it may communicate its life, and this by heat and light from itself as a sun, thus from its own divine love; comparatively as the germinations of the earth, which cannot be formed from the essence itself of the sun of the world, but from the created things of which the ground consists, in which the sun, by its heat and light, can inwardly dwell, and to which it can communicate as it were life. From which considerations it is evident, that man and angel are not life in themselves, but only the recipients of life; whence also it follows, that the conception of man from a father is not any conception of life, but only the conception of the first and purest form receptible of life, to which as a stamen or

initiament are successively added in the womb the substances and materials adapted to the reception of life in its order and in its degree.

III. *That life, which is the Divine Love, is in a form.* The Divine Love, which is life itself, is not simple love, but is the Divine Proceeding, and the Divine Proceeding is the Lord himself: the Lord indeed is the sun, which appears to the angels in the heavens, from which proceeds love as heat, and wisdom as light; nevertheless, love with wisdom is also Him out of the sun; distance is only an appearance; for the Divine is not in space, but is without distance, as was said above; the reason why distance appears is, because the Divine Love, such as it is in the Lord, cannot be received by any angel, since it would consume them, being in itself more ardent than the fire in the sun of the world, wherefore it is diminished successively by infinite circumvolutions, until it comes tempered and accommodated to the angels, who are besides veiled with a thin cloud, lest they should be injured by its ardency: this is the cause of the appearance of distance between the Lord as a sun, and between heaven where the angels are; howbeit, the Lord himself is present in heaven, but in a manner adapted to reception. The presence of the Lord is not as the presence of man, who fills space, but presence without space, consisting in its being in things greatest and things

least, thus himself is in things greatest and himself in things least: I am aware that this is a subject of difficult apprehension by man, because he cannot, without difficulty, remove space from the ideas of his thought; but it is comprehensible by the angels, in whose ideas there are no spaces, this being the difference between spiritual thought and natural. Since therefore the love proceeding from the Lord as a sun is the Lord himself, and that love is life itself, it follows that the love itself, which is life, is a man, and thus that it contains, in the form of what is infinite, all and singular the things appertaining to man. These conclusions also are consequences flowing from what was before said concerning the life of all things from the Lord, also concerning his providence, omnipotence, omnipresence, and omniscience.

IV. *That that form is a form of use in every complex* follows as a consequence, since the form of love is a form of use, for the subjects of love are uses, inasmuch as love wills to do goods, and goods are nothing else but uses: and whereas the divine love infinitely transcends every other, therefore its form is a form of use in every complex.

That it is actually the Lord himself, who is with the angels in the heavens, and with men in the earths, and in them, also conjoined to them by love, although he is infinite and un-

create, whilst an angel and a man is created and finite, cannot be comprehended by the natural man, so long as he is incapable of being withdrawn from a natural idea concerning space by illustration from the Lord, and thereby of being let into light concerning spiritual essence, which, viewed in itself, is the Divine Proceeding itself, accommodated to every angel, both to an angel of the supreme heaven, and to an angel in the lowest heaven; and also to every man both wise and simple; for the Divine which proceeds from the Lord, is divine from what is first, even to what is last or ultimate; which last or ultimate things are what are also called bony, that is, flesh or bone; that those things were also made divine by the Lord, he taught the disciples, when he said, 'That a spirit hath not flesh and bones, as ye see me have,' Luke xxiv. 39; and still he entered in through the doors that were shut, and was made invisible, which manifestly testifies, that the last or ultimate things of man in him were also made divine, and that hence there is a correspondence with the last or ultimate things of man. But in what manner the Divine Proceeding, which is the real and only life, can be in things created and finite, shall now be shewn: that life does not apply itself to man, but only to the uses in which he is employed; uses themselves viewed in themselves are spiritual, and the forms of uses, which are mem-

bers, organs and viscera, are natural; nevertheless, they are serieses of uses, so that there is not given a particle, or the least of any particle, in any member, organ and viscus, which is not a use in form; the divine life applies itself to the uses themselves in every series, and thereby gives life to every form, hence man has a life which is called his soul: this truth indeed appears to transcend the apprehension of men, but not the apprehension of angels; neither does it so transcend the human understanding, since it is capable of being seen, as through a window, by those who are willing to see it; it does not transcend my understanding, which is rationally enlightened.

V. *That man in particular is in such a form*, can be seen by those alone, who survey all things which are in man, not only with an anatomical eye, but also with a rational eye: he who surveys them at the same time with a rational eye, will see that all the singular things, and the most singular therein, are formed from use, and for use, and that every part and particle has a function in general, and that the general use, which is the general good, regards what is most singular as itself therein, and, on the other hand, what is most singular regards itself in what is general: agreeably to this law, all things which are in the body, from the head to the soles of the feet, are one, insomuch that man does not at all know that he consists of so

many myriads of parts of various and diverse functions: to illustrate this subject, it may be useful to survey the structure of the lungs and windpipe with the rational eye, and to consider their uses. In regard to the *lungs*, their most general use is respiration, which is effected by admitting the air through the larynx, the windpipe, the bronchia, and their branches, into the small vessels of the little lobes, whereby they alternately expand and contract themselves. By these means also they induce reciprocal motions in the universal organical body and all its members; for the heart and the lungs are the two fountains of all the general motions in the universal body, by virtue whereof all and singular things are brought forth into their activities and vital functions. They also consociate the moving voluntary life, which derives its auspices from the cerebrum, with the moving natural life, which flows from the government of the cerebellum. Their use also is to arrange all the viscera of the body, especially the moving viscera which are called moving muscles, that the will may perform its motions in concord, and without a breach in any part. Their use also is, not only to concur with all the sounds of speech, and with all the sounds of singing, but also to produce them as from the womb. Their use also is, to receive themselves all the blood of the body from the right part of the heart, to

purify it from what is viscous and dusty, to reject these substances, and to supply it with new elements, as so much food, from the imbibed air, and thus to send it back in a renewed state into the left chamber of the heart, by converting the venous blood into arterious; thus the lungs, in respect to the blood, act as a strainer, as a cleanser, as a repairer, as a preparer, and also as a purifier of the air. Added to these uses of the lungs, there are several others both general and particular, and every pore, and every lobe therein, is a partner in all the offices, that is, uses, some nearer and some more remotely. In regard to the *windpipe*, its uses are, 1. to afford a way for the vital air and animal spirit of the lungs to flow forwards and backwards, and to accommodate itself to their singular and diverse modes of acting, both in inspiration and expiration: 2. to examine and correct the air imbibed into the lungs, lest any thing hurtful should flow in, and to distend with vapours the air issuing from the lungs, and thus to set it free from its debilities, and to blow it out, and also in general by excretion to purge the lungs from viscous phlegm: 3. to serve the larynx and the epiglottis as a pillar of security, or to adapt itself altogether to its motions and tremulous vibrations; to arrange the walls of its channel, that the air may strike upon it, and to extend its

coat (or membrane) that when the air strikes upon it, it may give a tremulous motion, and thus to excite the rudiment of sound, which the larynx and glottis may form into singing or speech, that is, may modify; also to moisten the larynx continually with a vaporous dew: 4. to supply aid, and to assist the neighbouring œsophagus in its office of swallowing: 5. to infuse the alternate respiratory motions of the lungs into the neighbouring parts, and by or through them into the parts remote or ultimate, viz. into the œsophagus, through this with the diaphragm into the stomach, and thus into the viscera of the abdomen, also into the ascending cacobilis, and the descending jugular vein, also into the sympathetic nerves of the great intercostal and the *nervus vagus*, and thus to renew the moving life of the body: 6. to insinuate into the neighbouring parts, and through these into the highest and lowest parts, its own sonorous tremblings, and those of the larynx, and to excite the arterious blood in its endeavour to reach the head and the brain, and the venous blood in its reflux from the head and the brain, and by a general modification to exhilarate and animate, and thereby renew the sensual life of the body. Moreover from the windpipe, and at the same time from the larynx and the bones of the epiglottis, which are not here mentioned, the mind endowed with understanding, and

cultivated by sciences, with the advantages of anatomical instruction and of ocular evidence, may be taught and may learn in what manner nature modulates sounds, and moderates their numbers articulately: there is nothing lies concealed in the sciences of acoustics, of music and of harmony, so profound and so mysterious, and nothing in the vibrations and tremblings of a continuous body, and in the modifications of a contiguous volume or atmosphere, so hidden and so penetrating, which a spiritual principle from the inmost things of nature does not collect into one, and confer upon these two organs, and at the same time upon the ear.

Similar arcana occur in all the rest of the viscera, both of the head and of the body, and still more in those which lie interiorly concealed, and cannot be examined by any eye, for the more interior any thing is, so much the more perfect. In a word, the eminent life, or excellency of life, of every member, organ, and of all the viscera, consists in this, that nothing is proper to any of them, unless it be common, and thus that in singular things there is the idea of a whole man; this arcanum, which is given as a conclusion, is, that man is a complex of all uses whatsoever, which are given both in the world merely spiritual, and in the natural world, and that every use, from the idea of the universe in itself, is as a man, but such a man as the use is, that is, his func-

tion in general: this consequence is derived to man from this circumstance, that he is a recipient of life from the Lord; for the life which is from the Lord is the complex of all uses *in infinitum*, for the Lord alone in himself is alive, and from him is the all of life, and unless that form of use be infinite in the Lord, it could not be given finite in any man.

VI. *That in such a form is man in the general.* By men in the most general sense is meant the whole human race, in a general sense are meant the men of one kingdom together, in a sense less general the men of one province in a kingdom, in a sense still less general the men of one city, and in a particular sense the men of one house, and in a singular sense every man: in the Lord's view, the universal human race is as one man, and all of one kingdom likewise are as one man, in like manner all of one province, also all of one city, and likewise of one house, not that the men themselves so appear together, but the uses appertaining to men; as a perfect and beautiful man, if the uses be good, viz. if men do them from the Lord; these are they who do uses for the sake of uses, that is, who love uses because they are useful to their house, to their city, province, kingdom, or to the whole world; but they who do uses not for the sake of uses, but for the sake of themselves alone, or of the world alone, appear before the Lord

not as one beautiful man, but as an imperfect and deformed man: from these considerations it may be manifest, that the Lord looks at the men of the world singly from use, and concretely from uses conjoined into the form of a man; by uses are meant the uses of every function, which relates to man's office, study, and employment; these uses are good works themselves in the sight of the Lord: inasmuch as all of one kingdom appear before the Lord as one man according to the love of uses, it is evident that all the English appear before the Lord as one man; likewise all the Dutch, all the Germans, all the Swedes and Danes, also the French, the Spaniards, the Poles, the Russians, but every nation according to uses; they, in kingdoms, who love the uses of their offices, because they are uses, appear together as a man-angel; and they who love the uses of their offices for the sake of pleasure alone separate from uses, appear together as a man-devil: those traders are in the man-angel, who love trading, and wealth for the sake of trading, and at the same time look to God; but those traders are in the man-devil, who love wealth, and trading for the sake of wealth alone; with the latter there is avarice, which is the root of all evils, but not with the former, for to love wealth alone, and not any use derived from wealth, or to regard wealth in the first place and trading in the second, is avaricious: per-

sons of this description are indeed useful to a kingdom, but only when they die, on which occasion their wealth circulates for the public use of trade; the advantage of the kingdom resulting from that wealth, in such case, is an advantage to the kingdom, but not to their souls. In one word, the procuring of wealth by trading, for the sake of wealth alone, is Jewish trading, but the procuring of wealth by trading, for the sake of trading, is Dutch trading; to the latter, opulence is no hurt, but to the former, for these benefit the republic, by accumulating wealth there, and enriching it, but they do not benefit their own souls.

VII. *That heaven is in such a form.* In the *Arcana Cœlestia* it has been shewn that the universal heaven is distinguished as into provinces, according to the uses of all the members, organs and viscera of the human body, and that it is known by the angels in what province these or those societies are, as what are in the province of the eyes, what in the province of the ears, of the nostrils, of the mouth, and of the tongue, also what in the province of the organs of generation; all the societies, which are in those provinces, correspond altogether to the uses of the said members, organs and viscera in man: it is by virtue of this correspondence that the universal heaven appears before the Lord as one man, in like manner, every province of heaven, and every society of a pro-

vince ; it is also by virtue of that correspondence, that all angels and all spirits are men, in all respects like to men in the world ; the reason is, because the Divine Proceeding from the Lord, which is life and form, is man in the greatest things, and in the least, as has been occasionally before said. This correspondence in general and in particular has been treated of in the *Arcana Cœlestia*, in the following articles there, n. 3021, 3624 to 3629, 3636 to 3643, 3741 to 3745, 3883 to 3896, 4039 to 4055, 4218 to 4228, 4318 to 4331, 4403 to 4421, 4527 to 4533, 4622 to 4633, 4652 to 4660, 4791 to 4805, 4931 to 4953, 5050 to 5061, 5171 to 5189, 5377 to 5396, 5552 to 5573, 5711 to 5727, 10030. That hell also may be in that form, every one therein is compelled to labour, but whereas they who dwell there do not perform those uses from love, but from the necessity arising from food and clothing, therefore they appear indeed as a man, but as a man-devil, concerning whom see just above.

VIII. *That all things of the world also have respect to a like form.* By all things of the world are meant things animate, as well those which walk and creep on the earth, as those which fly in the heavens, and which swim in the waters ; vegetables also are meant, both trees and shrubs, flowers, plants and grasses ; but the waters and matters of the earth are

only the means of their generation and production.

From no other source than from the creation of the universe, and finally of the earth, and of all things in the former and the latter, can it be better seen, that the Divine Love, which is life itself, and which is the Lord, is in the form of the forms of all uses, which form is man, for from creation there is not any thing given upon the earth which is not for use: the whole mineral kingdom is full of uses, nor is there in it a grain of dust, or a clod of dust, which is not for use; the whole vegetable kingdom is full of uses, nor is there given a tree, a plant, a flower or a blade of grass, which is not for use; yea, nor any thing in a tree, in a plant, a flower, and a blade of grass, which is not for use, each being a form of its own use: the whole animal kingdom is also full of uses, nor is there given an animal, from a worm to a stag, which is not for use, and also the form of its use; in like manner all other things, which are upon the earth, even to the sun: in a word, every point of what is created and of the creatures is a use, yea, is in a series ascending from use in first principles to use in last, thus from use to use continually, a manifest proof that the Creator and Former, who is the Lord, is the infinite complex of all uses, in his essence love, and in his form a man, in whom is that complex: who can possibly be so insane and

irrational, (if he be willing to submit the above considerations even to the judgment of common sense) as to think that the above effects are produced by a dead sun, and thence by a dead nature?

IX. *That there are as many uses as there are affections.* That the Divine Love is life itself, and that hence the love appertaining to man is his life, is confirmed by many testimonies, but the most distinguished of those testimonies is the consideration, that the spirit of man is nothing but affection, and that hence man after death becomes an affection; if he be an angel of heaven, an affection of good use, and if he be a spirit of hell, an affection of evil use; hence it is, that the universal heaven is distinguished into societies, according to the genera and species of affections, and in like manner hell from the opposite principle; hence it is, that whether we speak of affections, or speak of societies in the spiritual world, it is the same thing: by affections are meant the continuations and derivations of love; love may be compared to a fountain, and affections to the streams issuing from it; and it may be compared to the heart, and affections to the vessels thence derived and continued; and it is a known thing that the vessels, which convey the blood from the heart, in every point resemble their heart, so as to be as it were its extensions; hence the circulations of the blood

from the heart through the arteries, and from the arteries into the veins, and back again into the heart; such also are affections, for they are derived and continued from the love, and produce uses in forms, and therein advance from the first principles of uses to their last, and from these return to the love from whence they issued; from which considerations it is evident, that affection is love in its essence, and that use is love in its form. The result is, that the objects or ends of affections are uses, and that hence their subjects are uses, and that the forms themselves, in which they exist, are effects, which are their effigies, in which they advance from the first end to the last, and from the last end to the first, and by which they perform their works, offices, and exercises: who cannot see, from these considerations, that affection alone in itself is not any thing, and that it becomes something by being in use, and that neither is the affection of use any thing but idea, unless it be in form, and that neither is the affection of use in form any thing else but potency, but that affection then first becomes something when it is in act, which act is the use itself, which is meant, which in its essence is affection: now since affections are the essences of uses, and uses are their subjects, it follows that there are as many affections as there are uses.

X. *That there are genera and species of affections, and differences of species, in infinitum, and in like manner of uses*, may be manifest from the human body, and from the human race, and from the angelic heaven, also from the animal kingdom and the vegetable kingdom: in each there are genera of affections or of uses, together with species and differences innumerable, for there is not given any thing the same, but various, and this variety is every where distinguished into genera and species, and both the former and the latter into differences, and the differences in themselves are infinite, because from what is infinite; that this is the case, may be obvious to every one from human faces, no one of which has been given altogether like to another, so as to be the same, from the day of creation, nor can be given to eternity, thus neither is any the least thing given in the human body, which is the same with another; the case is similar with affections and their uses. That the case is similar with affections, and consequently with uses, man is in such deep ignorance of, that he inquires, what is affection and what is love? wherefore this cannot be illustrated from any other source than from heaven, where all, by virtue of the Divine Love, which is life itself, are affections; the Divine Love there, which is life itself, is distinguished into two kingdoms, one wherein love to the Lord reigns, and the other

wherein charity towards the neighbour reigns; love to the Lord involves uses in regard to their source, and love towards the neighbour involves uses in regard to their subject: the Divine Love, which is life itself, is also further distinguished into lesser kingdoms, which may be called provinces, and these again into societies, and societies into families and into houses: such in the heavens are the distinctions of the Divine Love into genera and into species, and these again into their distinctions, which are meant by differences; the reason why affections are so distinguished, and in like manner uses, is, because every angel is an affection, and also is a use. Since in hell all things are in opposition to the things which are in heaven, so also is the love; diabolical love, which is death itself, is there also distinguished into two kingdoms, one wherein the love of self prevails, the other wherein the love of the world prevails; the love of self involves evil uses in regard to their source, which is from self, and the love of the world involves evil uses in regard to the subject, which uses, since they are done from self, are also done for the sake of self, for all love returns as by a circle to that from which it comes. This diabolical love is further distinguished into provinces, and these again into societies, and so on: like distinctions of affections exist in the human body, in like manner of uses, since, as was said above, all things of

man correspond to all things of heaven : the heart and the lungs in man correspond to the two kingdoms of heaven ; the members, the organs, and the viscera in man, correspond to the provinces of heaven, and the contextures of every member, organ, and of all the viscera, correspond to the societies of heaven ; inasmuch as these things in general and in particular are uses, and uses live from the life which is the love, their life can be called nothing else than the affection of use. As it is in the human body, and also in heaven, so also it is in the whole human race, since this, like heaven, is before the Lord as one man, agreeably to what was observed above. That the animals of the earth, and also its vegetables, are in like manner distinguished into genera and species, and into the differences of the former and the latter, is a known thing.

There are also in the animal kingdom two universals, in one are the beasts of the earth, and in the other the fowls of the heaven ; and there are likewise in the vegetable kingdom two universals, in one are the trees of fruit, in the other are plants of seeds ; from the former and the latter it may also be seen, that there are genera and species of affections, and differences of species, *in infinitum*, in like manner of uses, since, as was said above, natural affections, are the souls of animals, and the uses of affections are the souls of vegetables.

XI. *That there are degrees of affections and of uses.* There are continuous degrees and there are discrete degrees, the former and the latter being in every form both in the spiritual world and in the natural world; all are acquainted with continuous degrees, but few are acquainted with discrete degrees, and they who are not acquainted with these latter, grope as in the dark whilst they investigate the causes of things; both kinds of degrees are described in the work concerning *Heaven and Hell*, n. 38: continuous degrees, which all are acquainted with, are as degrees of light decreasing to shade, of heat to cold, of rarity to density; such is the degree of light, of heat, of wisdom, and of love, in every society of heaven; they who are in the midst of the society, are in clearer light than they who are in the ultimates, the light decreasing according to distance from the midst even to the ultimates; the case is the same with wisdom, they who are in the midst or centre of the society being in the light of wisdom, but they who are in the ultimates of heaven, or the circumference, being in the shade of wisdom, and being simple; the case is the same with love in the societies, since the affections of love, which make wisdom, and the uses of affections, which make the life of the inhabitants there, continually decrease from the midst or centre even to the ultimates or circumferences. These are continuous de-

grees: but discrete degrees are altogether different, the latter proceeding not in a superficies to the sides around, but from highest to lowest, wherefore they are called degrees descending; they are discrete as efficient causes and effects, which again become efficient even to the ultimate effect, and are as a producing force to the forces produced, which again become producing (forces) even to the last product; in a word, they are degrees of the formation of one thing from another, thus from the first or supreme, to the last or lowest, where the formation stops; wherefore things prior and things posterior, also things superior and inferior, are those degrees: all creation is effected by these degrees, and all production is by them, and all composition in the nature of the world in like manner, for if you unfold any compound subjects, you will see that one thing therein is from another, even to the outermost, which is common to all; the three angelic heavens are distinguished from each other by such degrees, wherefore one is above another; the interiors of man, which are of his mind, are also distinct from each other by such degrees; in like manner light, which is wisdom, and heat which is love, in the heavens of angels and in the interiors of men; the light itself which proceeds from the Lord as a sun, and likewise the heat itself, which also thence proceeds, are distinguished into the same degrees,

wherefore the light in the third heaven is so refulgent, and the light in the second heaven is so bright as to exceed a thousand times the mid-day light of the world; in like manner the wisdom, for light and wisdom in the spiritual world are in a like degree of perfection, wherefore the degrees of affections are similar, and because the degrees of affections are similar, so likewise are the degrees of uses, for the subjects of affections are uses. It is further to be noted, that in every form both spiritual and natural, there are degrees both discrete and continuous, for without discrete degrees, there is no interior principle in the form, which may constitute a cause or soul, and without continuous degrees there is no extension or appearance of it.

XII. *That every use derives its life from the common (use), and that from it flow-in the necessary, the useful, and the delightful things of life according to the quality of the use, and the quality of its affection*, is an arcanum not as yet discovered; something of it indeed appears in the world, but not in such clearness that it can be seen so; for in the world every man receives from the community the necessaries, the conveniences, and the delights of life, according to the excellence and extent of his administration. Some are remunerated from the community, some are enriched from the community; the community is as a lake

from which remunerations and wealth flow; uses and studies, which are of the affection, determine and produce those things: nevertheless it cannot be concluded from these considerations, that uses themselves are in themselves of such a quality, because in the world the evil as well as the good, they who perform no uses, also they who perform evil uses, are sometimes remunerated and enriched equally with those who perform good uses; it is otherwise in the spiritual world, where uses are stripped naked, and it is revealed from what origin they are, and in what place they are in the spiritual man, which is the Lord in heaven; every one is there remunerated according to the excellence of use, and at the same time according to the affection of use; no one that is idle, is there tolerated, no slothful vagabond, no indolent boaster of the studies and labours of others, but every one must be active, skilful, attentive and diligent in his own office and business, and must place honour and reward not in the first but in the second or third place: according to these circumstances, there is an influx amongst them of necessaries, of the useful things of life, and of the delightful things of life; the reason why these things flow-in from what is common (or general) is, because those things are not procured as in the world, but exist in a moment, and are given gratis of the Lord, and because there is a

communication and extension of all thoughts and affections in the spiritual world, and a communication and extension of the affections of use according to their quality in heaven, and because all who are in the heavens are affected and delighted with uses, the necessaries, the useful, and delightful things of life reflow and redound to its centre of uses, and as the fruit of use to him who does the use. The necessaries of life, which are given gratis from the Lord, and which exist in a moment, are food, clothing, and habitation, which altogether correspond to the use in which the angel is; the useful things are those which are subservient to those three things, and are a delectation to him, besides various things on the table, for garments, and in the house, beautiful according to the use, and shining according to its affections; the delightful things are those which are enjoyed with the conjugial partner, with friends, with companions, by all whom he is loved, and whom he himself loves; from every affection of use proceeds that love which is mutual and reciprocal. The reason why such things are in heaven, is, because such things are in man, for heaven corresponds to all things of man; man also, who is in the affection of use from use, or for the sake of use, is a heaven in the least form: in man there is not given any member, nor any part in a member, which does not derive from what is common or gen-

eral, its necessaries, its nourishments and its delights: for in the body, what is common or general provides for things singular according to use; whatsoever one requires for its work, this is borrowed there from its neighbours, and this again from its neighbours, thus from the whole, and it in like manner communicates from its own to the rest according to want; the case is similar in the spiritual man, which is heaven, because it is similar in the Lord. From these considerations it is evident that every use is representative of all the uses in the whole body, and hence that in every use there is an idea of the universe, and thereby the image of a man, the consequence of which is, that an angel of heaven is a man according to use, yea, if it be allowed here to speak spiritually, that use is a man-angel.

XIII. *That so far as man is in the love of use, so far he is in the love of the Lord, so far he loves Him, and loves the neighbour, and is a man.* From the love of use we are taught what is meant by loving the Lord and loving the neighbour, also what is meant by being in the Lord and being a man; by loving the Lord is meant to do uses from him and for the sake of him; by loving the neighbour is meant to do uses to the church, to a man's country, to human society, and to a fellow-citizen; by being in the Lord is meant the being of use; and by being a man is meant from the Lord

to do uses to the neighbour for the sake of the Lord. That by *loving the Lord* is meant to do uses from him, and for the sake of him, is, because all good uses which man does, are from the Lord ; good uses are goods, and that they are from the Lord is a known thing ; and to love him is to do, for what a man loves, this he does ; no one can love the Lord in any other way, for uses, which are goods, are from the Lord, and hence are things divine, yea, the Lord himself, with man; these are the things which the Lord can love: he cannot be conjoined by love to any man, except by his own Divine, conseqently he cannot otherwise give to man to love him, for man cannot love the Lord from himself, but the Lord himself must draw him, and conjoin him to himself, wherefore to love the Lord as a person, and not uses, is to love him from self, which is not to love. He who does uses, or things good, from the Lord, also does uses and things good for the sake of him : these observations may be illustrated by the celestial love in which the angels of the third heaven are principled ; these angels are in love to the Lord more than the angels in the rest of the heavens; both the latter and the former know that to love the Lord is nothing else but to do the good things which are uses, saying that uses are the Lord with them ; by uses they understand the uses and goods of ministry, of administration, of function, as well

with priests and magistrates, as with traders and labourers; the goods which do not flow from their offices, they do not call uses, but alms, benefits, and gratuities. The reason why by *loving the neighbour* is meant to do uses to the church, to a man's country, to society, and to a fellow-citizen, is, because they are the neighbour in the extended and in the limited sense, neither can they be loved otherwise than by uses, which relate to every one's office; by a priest the church is loved, his country, society, and a fellow-citizen, thus the neighbour, if from zeal for the salvation of his hearers he teaches and leads them; by a ruler and his deputies the church is loved, the country, society and a fellow-citizen, thus the neighbour, if from zeal for the general good they discharge their respective functions; by judges, if from zeal for justice; by traders, if from zeal of sincerity; by labourers, if from rectitude; by servants, if from fidelity, and so forth: when with the latter and the former there prevails fidelity, rectitude, sincerity, justice, and zeal, there is the love of those uses from the Lord, and from him they have the love of the neighbour in the extended and in the limited sense; for who that is in heart faithful, upright, sincere, just, does not love the church, his country, and fellow-citizens? From these considerations it is now evident, that by loving the Lord is meant to do uses from him

as their source, and by loving the neighbour is meant to do uses to him as to the object of their direction, and that these uses ought to be done for the sake of the neighbour, of the use, and of the Lord, and that thus love returns to Him who is its source, and all love from Him who is its source, by love to him who is his object, returns to the love derived from Him who is its source, which return makes its reciprocality, and love is continually going and returning by deeds which are uses, since to love is to do, for if love be not done, it ceases to be love, for what is done is its effected end, and is that in which it exists. The reason why man, so far as he is in the love of use, *is so far in the Lord*, is, because he is so far in the church, and so far in heaven, and the church and heaven are from the Lord as one man, whose forms, which are called organical, superior and inferior, also interior and exterior, are constituted by all who love uses by doing them, and the uses themselves compose that man, because he is a spiritual man, which does not consist of person, but of the uses appertaining to him ; in that man are all those who receive the love of use from the Lord, and these are they who do uses for the sake of the neighbour, for the sake of uses, and for the sake of the Lord ; and since that man is the Divine proceeding from the Lord, and the Divine proceeding is the Lord in the church and in

heaven, it follows that all they are in the Lord. The reason *why they are a man* is, because every use, which in any respect is serviceable to the general good of the public, is a man, beautiful and perfect according to the quality of the use, and at the same time the quality of its affection ; the reason is, because in singular the things which are in the human body, there is an idea of the universe from its use, for every single part of the human body has respect to the universe as belonging to it by virtue of what it derives from it, and the universe has respect to it in itself as belonging to it by virtue of its instrumentality : it is from this idea of the universe in singular the parts of the human body, that every use therein is a man, as well in the small as in the great parts, and an organical form in the part as in the whole ; yea, the parts of parts, which are interior, are men more than the compounded parts, because all perfection increases towards things interior, for all the organical forms in man are compounded of interior forms, and these of forms still more interior, even to the inmost, whereby is given communication with every affection and thought of the mind of man, for the mind of man in singular its principles expatiates into all things of its body, making its excursions therein, as being the essential form of life : unless the mind had a body, man would be neither mind nor man, and hence it is that the

arbitration and assent of the will of man are determined in a moment, and produce and determine actions, altogether as if the thought itself and the will were in them, and not above them. That every degree, even the least in man, is a man from its use, is not so easily apprehended by a natural idea, as by a spiritual one, man in the spiritual idea not being a person, but being a use, for the spiritual idea is without the idea of person, as it is without the idea of matter, of space, and of time; wherefore when one sees another in heaven, he sees him indeed as a man, but he thinks of him as a use; an angel also appears in the face according to the use in which he is principled, and its affection constitutes the life of the face: from these considerations it may be manifest that every good use is in form a man.

XIV. *That they are not men, nor in the Lord, who love themselves above all things, and the world as themselves.* They who love themselves and the world, can also perform good uses, and also do perform them, but the affections of use with them are not good, since they are from themselves and for the sake of themselves, and not from the Lord and for the sake of the neighbour; they say indeed, and wish it to be believed, that they are for the sake of the neighbour understood in a wide and strict sense, that is, for the sake of the church, their country, the society in which they live,

and their fellow-citizens; some of them also are bold enough to say, that they are for the sake of God, because grounded in his commands in the Word, and also from God, because they are good, and every good is from God, when yet the uses which they perform are for the sake of themselves, because from themselves, and for the sake of the neighbour that they may return to themselves; they are known and distinguished from those who perform uses from the Lord for the sake of the neighbour, according to the extended and strict sense of the term neighbour, by the following characters, that in singular things they have respect to themselves and the world, that they love reputation for the sake of various ends which are uses derived from themselves, that they are affected also with uses so far as they see themselves and what appertains to themselves in them; moreover their delights are all delights of the body, and they seek them from the world: their quality may be illustrated by the following comparison: themselves are the head, the world is the body, the church, their country, their fellow-citizens are the soles of the feet, and God is the shoes; but with those who love uses from the love of uses, the Lord is the head, the church, their country, their fellow-citizens, which are their neighbour, are the body even to the knees, and the world is the feet from the knees to the soles of

the feet, and themselves are the soles of the feet, adorned with a handsome shoe; hence it is evident, that they are altogether inverted, and that there is nothing of man in those who perform uses from themselves, or from the love of themselves. There are two origins of all loves and affections, one is from the sun of heaven, which is pure love, the other from the sun of the world, which is pure fire; they who derive love from the sun of heaven, are spiritual and alive, and are elevated by the Lord out of the proprium (or selfhood); but they, who derive love from the sun of the world, are natural and dead, and of themselves are immersed in their own proprium, whence it comes to pass that they see nature alone in all the objects of sight, and if they acknowledge a God, it is with the mouth and not with the heart: these are they who, in the Word, are meant by worshippers of the sun, of the moon, and of all the host of the heavens; in the spiritual world they appear indeed as men, but in the light of heaven as monsters, and their life appears to them as life, but to the angels as death: amongst these are many who in the world have been held in estimation for their erudition, and, what has often surprised me, they believe themselves wise, because they ascribe all things to nature and prudence, but the rest of mankind they call simple.

XV. *That man is not of a sound mind, unless use be his affection or occupation.* Man has external thought, and he has also internal thought; he is in external thought when he is in company, whether in such case he hears, or speaks, or teaches, or acts, and also when he writes; but the mind is in internal thought when he is at home, and gives place to his own interior affection; this latter thought is the proper thought of his spirit in itself, but the former is the proper thought of his spirit in the body; each remains with man after death, and then it is not known what the quality of the man is, until external thought is taken away from him, for in this case the thought speaks and acts from its affection. The man who is of a sound mind, will then see and hear wonderful things, for he will then hear and see that many, who in the world have discoursed wisely, have preached learnedly, have taught with erudition, have written scientifically, and have also acted prudently, as soon as the external principle of their mind is taken away, begin instantly to think insanely, and to speak and act as wildly as lunatics in the world, and what is wonderful, in this case they believe themselves to be wiser than others. But to prevent the continuance of their insanity, they are remitted by turns into things external, and thereby into the civil and moral life which they lived in the world; when they are in company there

and in heaven, there is given a recollection of their insanities, and then they see and confess that they have discoursed insanely and acted foolishly; nevertheless in the very instant of their being remitted into their interior principles, or the principles proper to their spirits, they are insane as before: their insanities are many in number, amounting to this, that they are willing to have dominion, to steal, to commit adultry, to do evil, to despise, reject, or sneer at, whatsoever is upright, just, sincere, together with every truth and good of the church and of heaven; and what is more, they love this state of their spirit; for the experiment has been made with several, whether they would rather wish to think sanely or insanely, and it has been found that they are rather willing to think insanely: the cause also of this their quality and character has been discovered, viz. that they have loved themselves and the world above all things, that they have not applied their minds to uses, except for the sake of honour and gain, and that they have preferred the delights of the body to the delights of the soul; such was their quality and character in the world, that they never thought sanely with themselves, except when they were in the presence of other men: the only cure of their insanity is this, that they are let into employments under a judge in hell, and so long as they are in those employments, they are not insane,

for the employments in which they are occupied keep the mind as in a prison and in bonds, to prevent its expatiating into the deliriums of its lusts; they apply themselves to these employments for food, clothing, and lodging, thus unwillingly from necessity, and not freely from affection. But on the other hand, all those in the world who have loved uses, and from the love thereof have performed them, think sanely in their spirit, and their spirit thinks sanely in their body, for that interior thought is also exterior thought, and speech is by the latter from the former, and so likewise is their action, the affection of use withholding their minds in itself, nor suffering them to expatiate into vanities, into things lascivious and filthy, into things insane and deceitful, into the unreal delights of various concupiscences; after death they become of a like character, their minds being angelical, which, when exterior thought is taken away, are made spiritual, and angels, thus recipient of celestial wisdom from the Lord. From these considerations it is now evident, that no man is of a sound mind, unless use be his affection or occupation.

XVI. *That every man is an affection, and that there are as many various affections as there are men, who have been either already born, or will be born to eternity.* This may be manifest principally from the angels of heaven, and from the spirits of hell, all of whom

are affections ; the spirits of hell evil affections which are concupiscences, and the angels of heaven good affections. The reason why every man is an affection, is, because his life is love, and the continuations and derivations of love are what are called affections, wherefore affections in themselves are loves, but subordinate to the general love as to their lord or head : since thus life itself is love, it follows that all and singular the things of life are affections, consequently that man himself is affection. The generality of people in the world will wonder that this is the case, as has been given me to know from the mouths of all who have come from the natural world into the spiritual world ; as yet I have not found one who knew that he was affection, yea, few knew what affection was, and when I told them that affection was love in its continuation and derivation, they asked what is love, saying, that they perceive what thought is, but not what affection, since no one so perceives the latter ; that there is such a thing as love they said that they knew from the love of a bridegroom before marriage, and from the love of a mother towards infants, and in some small degree also from the love of a father, whilst he kisses his betrothed wife or his infant, and some instead of wife said mistress : when I told them that thought is not any thing at all by itself, but by the affection which is of the love of the life of man, since it

is derived from it, as what is formed is derived from what forms it, and the reason why thought and not affection is perceived is, because what is formed is perceived, and not what forms it, as the body is perceived by its senses, and not the soul; they were struck with amazement, and in consequence thereof were further instructed on the subject by several experimental observations; as that all things of thought are from affection and according to it, also that they could not think without affection, nor contrary to it, and likewise that every one is of such a quality as his affection is, and that therefore all are explored from their affection, and no one from his speech; for speech proceeds from the thought of external affection, which consists in a desire to favour, to please, to be commended, and to be believed civil, moral, and wise men, and this with a view to the ends of internal affection, of which ends such things are the means; nevertheless from the tone of the speech, unless the man be a consummate hypocrite, is heard the affection itself, for the expressions of speech are of the thought, and its tone of the affection; wherefore they were told, that as speech is not given without tone or sound, neither can thought be given without affection, and that hence it is evident that affection is the all of thought, as tone or sound is the all of speech, for speech is only the articulation of tone or sound. By these remarks

they were instructed, that man is nothing but affection, and afterwards by this, that the universal heaven and the universal hell are distinguished, as in a kingdom, into provinces, and into societies, according to the generic and specific differences of affections, and not at all according to any differences of thoughts, and that the Lord alone knows the former. Hence it follows that the varieties and differences of affections are infinite, and that they are as many as the men who have been born, and who will be born to eternity.

XVII. *That man has eternal life according to his affection of use.* Inasmuch as affection is the man himself, and use is its effect and work, and as a plain or theatre of its exercise; and since affection is not given without its subject, but even perishes, so the affection of the life of man is not given without use; and whereas affection and use make one, so man, who is affection, is acknowledged as to his quality from use, with difficulty and obscurely in the natural world, but clearly and completely in the spiritual world: this is a consequence of the heat and light of heaven, for what is spiritual makes man known, and singular the things appertaining to him, because what is spiritual in its essence is the Divine Love and Divine Wisdom, and in its appearance is the heat of heaven and the light of heaven, which discover the affections of uses, as the heat of the

sun of the world discovers the objects of the earth by odours and tastes, and as the light of the sun of the world discovers them by colours and the various discriminations of it and of shade. The reason why every man has eternal life according to his affection of use, is, because that affection is the man himself, and hence such as it is, such is the man ; but the affection of use in general is of two kinds, there is a spiritual affection of use, and there is a natural affection of use, both are alike in the external form, but in the internal form they are altogether different, wherefore they are not distinguished by men in the world, but accurately by angels in heaven ; for they are directly opposite to each other, inasmuch as the spiritual affection of use gives heaven to man, but the natural affection of use, without the spiritual, gives hell ; for the natural affection of use is solely for the sake of honour and gain, thus for the sake of self and the world as ends, whereas the spiritual affection of use is for the sake of the glory of God and his uses, thus for the sake of the Lord and the neighbour as ends. For there are men in the world who perform the duties of their functions with much study, labour, and ardour ; magistrates, rulers, and officers, who discharge them with all diligence and industry ; priests, dignitaries of the church, and ministers, who preach with warmth as from zeal ; learned men, who write books full of piety, of devotion, and

eruditon? and others of a like character; and in so doing they also perform distinguished uses to the church, to their country, to the society, in which they live, and to their fellow-citizens; nevertheless several do these things from mere natural affection, which is for the sake of themselves that they may be honoured and exalted to dignities, or for the sake of the world that they may increase their gains and grow rich: these ends in some cases so kindle an affection to do uses, that sometimes they perform more excellent uses than they who are in the spiritual affection of use; I have discoursed with several after death, when they became spirits, who have been in this kind of affection of use, and who then were urgent to be admitted into heaven from a claim of merit; but whereas they have performed uses from natural affections alone, thus for the sake of themselves and the world, and not for the sake of God and the neighbour, they received a reply similar to what is written in Matthew: 'Many will say to me in that day, Lord, Lord, have we not prophesied by thy name, and by thy name cast out demons, and in thy name done many virtues? but then will I confess to them, I know you not whence ye are, depart from me all ye workers of iniquity,' vii. 22 to 29: and in Luke: 'Then shall ye begin to say, we have eaten before thee; and have drunken, and thou hast taught in our streets;

but he will say, I say unto you, I know you not, whence you are, depart from me all ye workers of iniquity,' Luke xiii. 26, 27. They were also explored as to what had been their quality in the world, and it was discovered that their interiors were full of concupiscences and of evils thence condensed, which with some appeared fiery from the love of self, with some livid from the love of the world, with some dusky from the rejection of things spiritual, and that the exteriors still appeared snowy and purple from uses in the external form; from which considerations it was evident, that although they had done uses, still they had thought of nothing else with themselves but of reputation with a view to honour and gain, and that these things were the form of their spirits, and were in them and their life, and that their good actions were only either appearances that they were of a different character, or only means conducive to those things as ends: such is the natural affection of uses. But the spiritual affection of use is internal, and at the same time external, and so far as it is external or natural, so far also it is spiritual, for what is spiritual flows-in into what is natural, and disposes it to correspondence, thus to a resemblance of itself: but whereas in the world it is totally unknown what the spiritual affection is, and in what it is distinguished from the natural,

because they appear alike in the external semblance, it may be expedient to say how the former is procured: it is not procured by faith alone, which is faith separate from charity, for that faith is merely cogitative faith without any thing actual in it, and since it is separated from charity, it is separated also from affection, which is the man himself, wherefore also it is dissipated after death as somewhat aerial; but spiritual affection is procured by shunning evils because they are sins, which is effected by combat against them; the evils which man ought to shun all stand written in the decalogue, and so far as man fights against those things which are sins, so far he becomes spiritual affection, and thus performs uses from a principle of spiritual life; by combat against evils those things are dissipated which obsess his interiors, and which, as was said above, with some appear fiery, with some dusky, and with some livid, and thus his spiritual mind is opened, by which the Lord enters into man's natural mind, and disposes it to do spiritual uses, appearing still as natural: these, and no others, are they to whom the Lord can give to love him above all things, and the neighbour as themselves. If by combat against evils as sins man has procured to himself any thing spiritual in the world, be it ever so small, he is saved, and his uses grow afterwards like a grain of mustard

seed into a tree, according to the Lord's words in Matthew, chap. xiii. 32 ; Mark iv. 30, 31, 32 ; Luke xiii. 18, 19.

XVIII. *That the will of man is his affection.* The reason is, because the will of man is the receptacle of his love, and the understanding is the receptacle of his wisdom, and that which is the receptacle of love is also the receptacle of all the affections, because the affections are only continuations and derivations of the love, as was said above : it is called the receptacle of love, because love cannot be given with man except in a recipient form, which is substantial, for without such a form the love would be not affecting, recurring, and thereby as not remaining : its recipient form itself might also be described, but this is not the place for such description : hence it is that the will is called the receptacle of the love. That the will is the all of man, and in all things appertaining to him, and thus that it is the man himself, as the love in its complex is the man, is evident from the following observations : man, concerning every thing which is of his love or affection, yea which is of his life, says that he wills, and that he wills to act, wills to speak, wills to think, wills to perceive, in all which cases there is will, and unless the will were in those things, the man would not act, nor speak, nor think, nor perceive, yea, unless it were present in the singular and most singular parts

of those things, they would cease in a moment since the will is in them as the soul or life is in the body and in singular the things appertaining to it: in the place of willing it may also be called loving, as that he loves to do, to speak, to think and to perceive: in like manner it is said of the external senses of the body, that a man wills to see, wills to hear, wills to eat, to drink, and to taste, wills to smell, wills to walk, to converse, to play, and so forth; in each of these cases also the will is the agent, for if it was withdrawn, there would instantly be a pause, and they also are withdrawn by the will. That the will is the love of man in a form, is very evident from this consideration, that all delight, pleasure, pleasantness, satisfaction, and blessedness, which also are of the love, are thus made sensible and perceived: that those things are also of the will is evident, for whatsoever is delightful, pleasurable, pleasant, satisfactory, and blessed, this also man wills, and likewise says of them that he wills them: in like manner man speaks of good and of truth, for what he loves that he calls good, and this therefore he makes an object of his will, and what he confirms to be the good of his love or of his will, this is called truth, and this also he loves, and is willing to think and talk about it. Man also, concerning every thing which he wishes, courts, desires, appetites, seeks and intends, says that he wills those things, because they are of the

love, for he wills what he wishes because he loves it, he wills what he courts and desires because he loves it, he wills what he appetites and seeks because he loves it, and he wills what he intends, and intends because he loves. From these considerations it may be seen, that the will and love, or the will and affection with man are one, and that the will, because the love, is alone his life, and that it is the man himself; that the will also is in the life of the understanding, and thence of the thought of man, will be confirmed in what follows. The reason why man is ignorant that the will is the man himself, is the same which makes him ignorant that love or affection is the man himself; every one also attends to those things which he sees or feels, but not to the life, the soul or essence, from which he sees and feels; this lies concealed inwardly in the things of sense, and the natural man does not think so deeply as to discover it, but it is otherwise with the spiritual man, because what is sensitive is not the object of his wisdom, but the essential principle which is in what is sensitive, and which in itself also is spiritual: it is on this account that many say, that thought is the all of man, and that it is the man himself, or that man is man because he thinks, when yet the all of his thought is affection, for remove the latter from the former, and you will be a log. The man, who from a spiritual principle is

rational, who knows what is good and true, and hence what is evil and false, may discover from what has been said, what are his affections, and what the ruling affection, for there are as many indexes of them, as there are delights of the thought, of speech, of action, of sight, of hearing, and as many as are his pursuits, desires and intentions; but let him attend and reflect.

XIX. *That, in the Word, to love is to perform uses.* The reason is, because to love is to will, and to will is to do; that to love is to will has been confirmed just above, but that to will is to do, remains now to be confirmed: the will, viewed in itself, is not love, but is the receptacle of love, and such a receptacle that it not only receives love, but also imbues its states, and puts on forms according to those states, for the all of the life of man flows-in, inasmuch as man is not life, but a recipient of life, consequently a recipient of love, since love is life; this may be illustrated by the organs of man's senses, for the eye is a recipient of light, and is not light, being formed to receive all the varieties of light; the ear is a recipient of sound and of its modulation and articulation, but it is not sound; the same is true of the other external senses of man; and similar is the case with the internal organs of sense, which are modified and actuated by spiritual light and heat; consequently the case is similar

with the will, that it is a receptacle of spiritual heat, which in its essence is love, which receptacle is in the man throughout, but in its first principles is in the brain: these first principles, or beginnings, or heads, are those substances of the brain which are called cortical and cineritious; from them by fibres, as by rays, it descends in every direction into all things of the face, and into all things of the body, where it performs its rotations and circulation according to its form, which is the spiritual animal form elsewhere treated of; thus all and singular things therein are actuated from first principles to last, and in the last are presented effects. It is a known thing, that every thing is moved by virtue of an endeavour *(ex conatu)*, and that when the endeavour ceases, the motion ceases; thus the will of man is a living endeavour in man, and acts in ultimates by means of fibres and nerves, which in themselves are nothing else but perpetual endeavours continued from the beginning in the brains even to the last things in the corporeal parts, where the endeavours become acts. These observations are adduced, in order that it may be known what the will is, and that it is a receptacle of the love, in a perpetual endeavour of acting, which endeavour is excited and determined to acts by the love which flows in and is received.

From these considerations it now follows, that to love, since it is to will, is also to do, for whatsoever a man loves, this he wills, and what he wills, this he does if it be possible, and if he does not do it, because it is not possible, still he is in the interior act, which is not manifest; for there cannot be given with man any endeavour, or will, unless also it be in ultimates, and when it is in ultimates, it is in interior act, but this act is not perceived by any one, not even by the man himself, because it exists in his spirit, and hence it is that the will and the act are one, and that the will is taken for the act; not so in the natural world, because in that world the interior act of the will does not appear, but in the spiritual world where it appears, for in that world all act according to their love; they who are in celestial love, act sanely, they who are in infernal love, insanely; and if by reason of any fear they do not act, their will is interiorly active, and is restrained by them from bursting forth, nor does that action cease but together with the will: since therefore the will and the act are one, and the will is the endeavour of the love, it follows that, in the Word, by loving nothing else is meant but doing, thus that by loving the Lord and loving the neighbour is meant to do uses to the neighbour from the love which is from the Lord: that this is the case, the Lord him-

self teaches in John: 'He that hath my precepts and doeth them, he it is who loveth me, but he who loveth me not, keepeth not my words,' xvi. 21, 24: and again: 'Abide ye in my love, if ye will keep my commandments, ye will abide in my love,' xv. 9, 10: and again: 'The Lord said thrice to Peter, lovest thou me? and Peter thrice replied that he loved; to whom the Lord thrice said, feed my lambs and my sheep,' xxi. 15, 16, 17. There are also two things which cannot be separated, viz. being and existing *(esse et existere)*, being is not any thing unless it exists, and it becomes something by existing; so also it is with loving and doing, or with willing and acting, for it is not given to love and not to do, also to will and not to act, for thus they do not exist; but by doing and acting they do exist; wherefore when man does and acts, then first love and will are. Thus, and no otherwise, the Lord is loved and the neighbour is loved.

XX. *That love produces heat.* The reason is, because love is the life itself, and the living energy of all things whatsoever in the universal world; there is no other source of all the endeavours, forces, activities and motions therein but the Divine Love, which is the Lord, and which in the heavens before the angels appears as a sun; that love is one thing, and heat another, is very manifest from the distinction of both in an angel and in a man; an angel from

love wills and thinks, and also perceives and relishes wisdom, and is inmostly sensible in himself of what is blessed and satisfactory, and likewise he loves; the same is the case with man; such are the effects wrought in their minds, but in the body each is sensible of heat (or warmth), and this without what is blessed and satisfactory; hence it is evident that heat or warmth is an effect of the activity of life, or of love: that heat or warmth is an effect of love, may be manifest from many considerations, as that man from his inmost principles grows warm according to the loves of his life, even in the middle of winter, and that the heat or warmth of the sun of the world has nothing in common with that heat or warmth; and that according to the increments of love he grows warm, burns, and is inflamed, and that according to the decrements of love he grows torpid, becomes cold, and dies, thus altogether according to the activities of the life's love. The case is similar with the animals of the earth and with the fowls of the heavens, for both the one and the other are sometimes warmer in midwinter than in midsummer, since at that time their heart beats, the blood is heated, the fibre is warm, and every least part with the greatest performs its vital functions, and has heat, not from the sun, but from the life of their soul, which is affection. The reason why love produces heat, is, because it is the life of all

energies in the universe, which life cannot enter the recipient substances which are created, except by means of the active principle, which is heat. The Lord in the creation of the universe has prepared for himself all means (or mediums), from first even to last, by which in every degree he may produce uses, and the universal mean (or medium), and that which is the proximate one of conjunction, is heat, in which the essence of the activity of love can exist. Since heat exists from the love of the neighbour, therefore there is a correspondence between love and heat, inasmuch as there is correspondence between every cause and effect; it is from correspondence that the sun of heaven, which is the Lord, appears as fiery, also that the love thence proceeding is perceived by the angels as heat; in like manner that the Divine Wisdom of the Lord in the heavens appears as light, and also that the face of the Lord when he was transfigured, shone as the sun, Matt. xvii. 2. It is from the same correspondence, that the holy principle of the Lord's love was represented by the fire of the altar, and by the fire in the lamps of the candlestick in the tabernacle, also that the Lord appeared in fire on mount Sinai, and likewise in a flame of fire by night on the tabernacle, and that hence several nations held fire to be sacred, and set over it virgins who were called vestals. It is from the same correspondence

that, in the Word, by fire and by flame, in many passages, is meant love; also that from the interior perception of that correspondence we pray, that sacred fire may inflame our hearts, by which is meant holy love. From the same correspondence it is, that celestial love appears afar off like fire in heaven, on which account the Lord also said, that the just shall shine as the sun in the kingdom of the Father, Matt. xiii. 43; in like manner that infernal love afar off appears as fire in hell, on which subject see the *Treatise on Heaven and Hell*, n. 566, 575.

XXI. *That the Divine Love, which is life itself, by means of heat produces spiritual animal forms, with all and singular things that are in them.* There are two forms in general, which the Lord the Creator of the universe, from his sun, which is Divine Love and light itself, has produced in the ultimate and inmost things of the world, the animal form and the vegetable form; by animal forms are meant animals of every kind, also men and angels, and by vegetable forms are meant vegetables of every kind, as trees, plants and flowers; these two forms have been before treated of, but whereas the subject here treated of is concerning the Divine Love, from which all things have been created, and likewise all things from creation are perpetually forming, it is here allowed also to offer some further considerations

concerning the first form, which is the animal form. The Divine Love, which is life itself, from its author, who is the Lord, bears nothing else in its bosom than to create and form images and likenesses of itself, which images and likenesses are men, and from men angels ; also to cover with a correspondent body affections of every kind, which are animals ; all these forms, both perfect and imperfect, are forms of love, and they are alike as to life in things external, which consists in their inclination to move themselves, to walk, to act, to see, to hear, to smell, to taste, to feel, to eat, to drink, to consociate, to be prolific ; but they are unlike as to life in internal things, which consists in an inclination to think, to will, to speak, to know, to understand, to grow wise, and from these things to enjoy delight and blessedness ; these latter forms are men and angels, but the former are animals of various kinds. That singular the above faculties may exist in effect and in use, they have been made and wonderfully organized from created substances and matters. That the Lord, who is a man, and his Divine Love, which is life itself, formed those things from his own spiritual principle, which proceeds from him as a sun, is very manifest from this consideration, that living souls have affections, and all, both imperfect and perfect, are alike in things external : who cannot see, if he be not one-eyed or owl-eyed,

or whose eyes are not afflicted by a defect of vision, that such things cannot be from any other source? only elevate your reason a little above the deep of nature, and you will grow wise. That heat is a medium of formation, is well known from the warm fluids in which the embryo is in the womb, and chicken in the egg. The belief that the heat of the sun of the world is the cause of such productions, originates in a mind blinded by the fallacies of the bodily senses, for the heat of that sun operates only to open the extreme parts of the body, or the cuticles, that internal heat may also flow-in into them; for thus life comes into a full effect from first principles to last, and hence it is that the animals of the earth, and the fowls of heaven, every year in the time of spring and summer, fulfil the offices of their prolification, and enter into and renew their joys; it is otherwise with man, who receives warmth from interior love excited by the allurements of the thoughts, and whose clothing prevents the effect of cold in the cuticles, which are the extreme parts of the body.

CONCERNING

THE DIVINE WISDOM.

EXTRACTED FROM THE

APOCALYPSE EXPLAINED.

I. *That the Divine Wisdom in the heavens appears before the eyes of the angels as light.* In the Lord there is love and there is wisdom, love in him is being [*esse*], and wisdom in him is existing [*existere*], nevertheless those principles in him are not two, but one, for wisdom is of love, and love is of wisdom, from which union, which is reciprocal, there results one principle, and this one principle is the Divine Love, which in the heavens before the angels appears as a sun; the reciprocal union of the Divine Wisdom and the Divine Love is meant by these words of the Lord: 'Believest thou not, Philip, that I am in the Father and the Father in me; believe me that I am in the Father and the Father in me,' John xiv. 10, 11; also by these words, 'I and the Father are one,' John x. 30. But these two principles, which are one in the Lord, proceed as two distinct principles from him as a sun, wisdom as light,

and love as heat; but they proceed distinct to appearance, yet in themselves they are not distinct, for light is of heat, and heat is of light, inasmuch as in the smallest point they are one, as it is in the sun, for what proceeds from the sun, this also is the sun in the smallest [parts or principles], and hence universally in all: it is said, every point and smallest part or principle, but thereby is not meant a point and smallest part of space, for this is not given in what is divine, for what is divine is spiritual and not natural. Since wisdom and love, as two distinct principles in appearance, proceed from the Lord as a sun, wisdom under the appearance of light and love under the perception of heat, therefore they are received as two distinct principles by the angels, by some more of the heat which is love, and by some more of the light which is wisdom, wherefore also the angels of all the heavens are distinguished into two kingdoms; they who have received more of the heat which is love, than of the light which is wisdom, constitute one kingdom, and are called celestial angels, of whom are the highest heavens; but they who have received more of the light which is wisdom, than of the heat which is love, constitute the other kingdom, and are called spiritual angels, of whom are the inferior heavens. It is said that these latter have received more of the light which is wisdom than of the heat which is love, but this

more is an apparent more, for they are not more wise than in proportion as love with them makes one with wisdom, wherefore also the spiritual angels are not called wise, but intelligent: so far concerning light in the Lord, and from the Lord, and in the angels. The Divine Wisdom, which in the heavens appears as light, in its essence is not light, but clothes itself with light, that it may also appear before the sight of the angels; wisdom in its essence is divine truth, and light is its appearance and correspondence; with the light of wisdom the case is similar as with the heat of love, spoken of above. Inasmuch as light corresponds to wisdom, and the Lord is Divine Wisdom, therefore the Lord, in the Word, in many passages, is called light; as in the following: 'He was the true light, which enlightens every man that cometh into the world,' John i. 9: Jesus said, 'I am the light of the world, he who followeth me, shall not walk in darkness, but shall have the light of life,' John viii. 12: Jesus said, 'Yet a little while the light is with you, walk while ye have the light, lest darkness lay hold of you: whilst ye have the light, believe in the light, that ye may be the sons of the light. I am come a light into the world, that whosoever believeth in me, may not abide in darkness,' John xii. 35, 36, 40: and in several other passages. His Divine Wisdom was also represented by his garments when he was

transfigured, that 'they appeared as light, shining and white as snow, so as no fuller on earth could whiten them,' Mark ix. 3: Matt. xvii. 2: garments, in the Word, signify the truths of wisdom, wherefore all the angels in the heavens appear clad according to the truths of their science, intelligence, and wisdom. That light is the appearance of wisdom, and that it is its correspondence, is evident in heaven, and not in the world, for in heaven there is no other light than spiritual light, which is the light of wisdom, illustrating all things which from the Divine Love there exist: the wisdom appertaining to the angels gives them to understand those things in their essence, and the light which they enjoy gives them to see those things in their form, wherefore light in the heavens is in a degree similar to that of the wisdom appertaining to the angels; in the highest heavens the light is flaming and glittering as from the most burnished gold, the reason is because they are in wisdom; in the inferior heavens the light is white and bright as from the most polished silver, the reason is because they are in intelligence; and the light in the lowest heavens is as the mid-day light of the world, the reason is because they are in science; the light of the superior heavens is white altogether as a star appears, refulgent and resplendent by night in itself, and it is a continual light, because the sun there never sets. It

is that same light, which in the world illustrates the understandings of those men who love to grow wise, but it does not appear to them because they are natural, and not spiritual; it may appear, for it has appeared to me, but before the eyes of my spirit; it has been also given to perceive, that in the light of the highest heaven I was in wisdom, in the light of the second heaven in intelligence, and in the light of the ultimate heaven in science, and that when I was only in natural light I was in ignorance of spiritual things. That I might know in what light the learned in the world are at this day, there were two ways presented to my view, one was called the way of wisdom, and the other of folly; at the close of the way of wisdom, was a palace in light, but at the close of the way of folly was something like a palace, but in shade; the learned were collected together to the amount of three hundred, and their choice was given them which way they were disposed to go, and it was observed that two hundred and sixty entered the way of folly, and only forty the way of wisdom; they who went the way of wisdom entered the palace which was in the light, which was full of things magnificent, and there were given them garments of fine linen, and they became angels; but they who went the way of folly were desirous to enter what appeared like a palace in shade, but behold it was a theatre of stage-

players, when they put on stage-garments and assumed the characters of masked soothsayers, and became fools. It was told me afterwards, that so many and of such a quality at this day are learned fools, who are in natural light, in respect to the learned wise, these latter being in spiritual light; and that they have spiritual light, who love to understand whether that be true which is said by another, but that they have natural light, who only love to confirm what has been said by others.

II. *That the Lord has created with man, and afterwards forms with him, a receptacle of love, which is his will, and adjoins to it a receptacle of wisdom, which is his understanding.* Inasmuch as there are two principles in the Lord, viz. love and wisdom, and those two principles proceed from him; and inasmuch as man was created to be a likeness and image of him, a likeness by love, and an image by wisdom, therefore with man there are created two receptacles, one for love and the other for wisdom; the receptacle of love is what is called the will, and the receptacle of wisdom is what is called the understanding: man knows that those two [receptacles] appertain to him, but he does not know that they are so conjoined as they are in the Lord, with this difference, that in the Lord they are life, but in man the receptacles of life. Of what nature and quality those forms are, cannot be

unfolded, because they are spiritual forms, and spiritual forms transcend [the apprehension of man]; they are forms within forms ascending even to the third degree, innumerable, discrete, but still unanimous, and they are each of them receptacles of love and of wisdom, having their origins in the brain, where they are the beginnings and heads of the fibres, by which their tendencies and energies flow down to all things of the body, both superior and inferior, and occasion the senses to be present in the sensories, motions in the moving powers of motion, and in the rest of the organs the functions of nutrition, of chylification, of sanguification, of separation, of repurgation, and of prolification, thus in each their uses. These things being premised, it will be seen that these forms, which are the receptacles of love and of wisdom, first exist with man at his conception and birth in the womb; that from them by a continuous principle are brought forth and produced all things of the body from the head even to the soles of the feet; that their productions are effected according to the laws of correspondence, and that therefore all things of the body both internal and external are correspondences. *That these forms, which are the receptacles of love and of wisdom, first exist with man at his conception and birth in the womb*, may be manifest from experience, and confirmed from reason: from *experience*, de-

rived from the first rudiments of embryos in the womb after conception, and also from the rudiments of chickens in eggs after incubation: the first forms themselves do not appear to the eye, but their first productions, which constitute the head; that this [the head] is larger in the beginning, is a known thing, and also that from it are projected the rudiments of all things in the body: from which considerations it is evident, that those forms are the beginnings. From *reason*, in that all creation is from the Lord as a sun, which is Divine Love and Divine Wisdom, from which principles is the creation of man; the formation of the embryo and infant man in the womb is a resemblance of creation, and is called generation, because it is effected *per traducem:** hence it follows that the first forms, especially with man, are receptacles of love and of wisdom, and that the creation of all the other things which constitute man is effected by them: besides, there is not any effect which exists from itself, but from a cause prior to itself, which is called the efficient cause; neither is this from itself, but from a cause which is called the end, in which is every thing that follows in endeavour and in idea, in endeavour in the Divine

* *Per traducem* is an expression used by the learned, and applied to generation, to denote that it is effected by a kind of *graff*, *tradux* in the Latin tongue signifying a kind of *graff*.

Love, and in idea in the Divine Wisdom, which are the end of ends. This truth will be more fully manifested in what follows. *That from those forms by a continuous principle are brought forth and produced all things of the body from the head even to the soles of the feet*, may be also manifest from experience and confirmed from reason: from *experience*, inasmuch as from those primitive forms are brought forth fibres to the sensory organs of the face, which are called the eyes, the ears, the nostrils, and the tongue, also to the moving organs of the whole body, which are called muscles, in like manner to all the organized viscera serving for various uses in the body: all these, both the latter and the former, are mere contextures of fibres and nerves flowing forth from each brain and from the spinal marrow; the blood-vessels themselves, from which are also formed contextures, are likewise from fibres originating in the same source. Every one skilled in anatomy may see, that round about the cerebrum, also within it, and in the cerebellum, and in the spinal marrow, there are little spheres like dots, called the cortical and cineritious substances and glands, and that all the fibres whatsoever in the brains, and all the nerves derived from them throughout the body, come forth and proceed from those little spheres or substances; these are the initial forms, from which are brought forth and produced all things

of the body from the head to the soles of the feet. From *reason*, inasmuch as fibres cannot be given without origins, and inasmuch as the original parts of the body produced from various complicated fibres are effects, which cannot live, feel, and be moved from themselves, but from their origins by a continuous [principle]: to illustrate this by example; the eye does not see from itself, but by what is continuous from the understanding, for the understanding sees by the eye, and also moves the eye, determines it to objects, and gives intenseness to the sight; neither does the ear hear from itself, but by what is continuous from the understanding, for the understanding hears by the ears, and also determines them, makes them erect and attentive to sounds; nor does the tongue speak from itself, but from the thought of the understanding, for thought speaks by the tongue, and varies sounds, and exalts their measures at pleasure; in like manner the muscles, these not being moved of themselves, but from the will together with the understanding, which actuate them at their own disposal: from which considerations it is evident, that there is not any thing in the body which feels and is moved of itself, but from its origins, in which reside the understanding and will, consequently which are in man the receptacles of love and wisdom; also that these are the first forms, whilst the organs both of sense and of

motion are forms derived from them, for according to formation is effected influx, which is not given from the latter into the former, but from the former into the latter, for influx from the former into the latter is spiritual influx, and influx from the latter into the former is natural influx, which is also called physical. *That those productions are effected according to the laws of correspondence, and that therefore all things of the body, both internal and external, are correspondences.* What correspondence is, has been heretofore unknown in the world, by reason that it has been unknown what is spiritual, and correspondence is between what is natural and what is spiritual. When any thing derived from a spiritual principle as its origin and cause becomes visible and perceptible before the senses, in this case there is correspondence between those things; such is the correspondence between the spiritual and natural things appertaining to man; spiritual things being all the things of his love and wisdom, consequently of his will and understanding, and natural things being all things relating to his body; these latter, inasmuch as they have existed, and perpetually exist, that is, subsist, from the former, are correspondences, and therefore act in unity, as end, cause and effect; thus the face acts in unison with the affections of the mind, the speech with the thought, and the actions of all the members

with the will; in like manner in all other cases. It is a universal law of correspondences, that what is spiritual adapts itself to use, which is its end, and actuates and modifies use by heat and light, and clothes it by provided means, until it becomes a form subservient to the end, in which form what is spiritual acts as the end, use as the cause, and what is natural as the effect; but in the spiritual world what is substantial is instead of what is natural; such forms are all things which are in man. More may be seen concerning correspondence in the *Treatise on Heaven and Hell*, n. 87 to 102, 103 to 115; and concerning various correspondences in the *Arcana Cœlestia*, in which work the correspondence of the face and its looks with the affections of the mind is treated of, n. 1568, 2988, 2989, 3631, 4796, 4797, 4880, 5165, 5168, 5695, 9306; and the correspondence of the body as to its gestures and actions with the things of the understanding and will, n. 2988, 3632, 4215; and the correspondence of the senses in general, n. 4318 to 4330; and the correspondence of the eyes and of sight, n. 4403 to 4420; and the correspondence of the nostrils and smell, n. 4624 to 4634; and the correspondence of the ears and of hearing, n. 4652 to 4660; and the correspondence of the tongue and of taste, n. 4791 to 4805; and the correspondence of the hands, of the arms, of the shoulders and feet, n. 4931 to

4953; and the correspondence of the loins and members of generation, n. 5050 to 5062; and the correspondence of the interior viscera of the body, particularly of the stomach, and of the cistern and ducts of the chyle, n. 5171 to 5189; and the correspondence of the spleen, n. 9698; and the correspondence of the peritonæum, of the kidneys, and of the bladder, n. 5377 to 5396; and the correspondence of the skin and bones, n. 5552 to 5573; and the correspondence of the cartilage xiphoides, n. 9236; and the correspondence of the memory of abstract things, n. 6808; and the correspondence of the memory of material things, n. 7253; and the correspondence of heaven with man, n. 911, 1900, 1932, 2996, 2998, 3624 to 3649, 3634, 3636 to 3643, 3741 to 3745, 3884, 4041, 4279, 4523, 4524, 4625, 6013, 6057, 9279, 9632. That the science of correspondences amongst the ancients was the science of sciences, especially amongst the orientals, but that at this day it is obliterated, n. 3021, 3419, 4280, 4749, 4844, 4964, 4965, 5702, 6004, 6692, 7097, 7729, 7779, 9301, 10252, 10407; that without the science of correspondences the Word is not understood, n. 2890 to 2893, 2897 to 3003, 3213 to 3227, 3472 to 3485, 8615, 10687; that all things which appear in the heavens are correspondences, n. 1521, 1532, 1619 to 1625, 1807, 1808, 1971, 1974, 1977, 1980, 1981, 2299, 2601, 3213 to 3226,

3348, 3350, 3457, 3485, 3748, 9481, 9574, 9576, 9577; that all things which are in the natural world, and in its three kingdoms, correspond to all things which are in the spiritual world, n. 1632, 1881, 2758, 2890 to 2893, 2897 to 3003, 3213 to 3227, 3483, 3624 to 3649, 4044, 4053, 4116, 4366, 4939, 5116, 5377, 5428, 5477, 8211, 9280. Besides these passages in the *Arcana Cœlestia*, the correspondence of the natural sense of the Word, which is the sense of its letter, with the spiritual things which are love and wisdom in the heavens from the Lord, and which constitute its internal sense, has also been treated of, which correspondence likewise may be seen confirmed in the *Doctrine of the New Jerusalem Concerning the Sacred Scripture*, n. 5 to 26, and further, n. 27 to 69. The above passages ought to be consulted, to gain an idea of the correspondence of the will and of the understanding.

III. *Concerning the formation of man in the womb from the Lord by influx into those two receptacles.* Since in the formation of man in the womb things spiritual conjoin themselves with things natural, there are several particulars which cannot be described, inasmuch as they are spiritual things abstracted from natural, and hence do not fall into expressions in natural language, except some universal ones, which one man comprehends more intelligently

than another; nevertheless by these, and by comparisons, which are also correspondences, the following particulars shall be described: 1. That the Lord conjoins himself to man in the womb of the mother at first conception, and forms him. 2. That he conjoins himself in those two receptacles, in the one by love, in the other by wisdom. 3. That love and wisdom together and unanimously form all and singular things, but still distinguish themselves in those things. 4. That the receptacles are distinguished into three degrees with man, one within another, and that the two higher are the habitations of the Lord, but not the lowest. 5. That one receptacle is for the will of the future man, and the other for his understanding, and yet that nothing at all of his will and understanding is present in the formation. 6. That in the embryo before the birth there is life, but that the embryo is not conscious of it.

1. *That the Lord conjoins himself to man in the womb of the mother at first conception, and forms him.* By the Lord, in this and other places, is meant the Divine which proceeds from him as the sun of heaven, where the angels are, from which and by which all things in the universal world have been created. That that divine principle is life itself, has been confirmed; that life itself is present, and gives formation from first conception, follows from

these considerations, that man is to be formed by life itself to be a form of life, which is a man; and to be an image and likeness of God, which also is a man; and to be a recipient of love and of wisdom, which are life from the Lord, thus a recipient of the Lord himself; that man is in the Lord and the Lord in him, and that the Lord has his abode in man, if man loves him, he himself teaches; this abode the Lord prepares for himself in the womb, as will be seen from what follows, on which account Jehovah, or the Lord, in the Word, is called Creator, Former, and Maker, from the womb, Isaiah xliii. 1; chap. xliv. 2, 24; chap. xlix. 5; and in David, that upon him he was cast and set upon him from the womb, Psalm xxi. 9, 10; Psalm lxxi. 6. Whilst man is in the womb, he is in innocence, whence his first state after birth is a state of innocence; and the Lord never dwells with man except in his innocence, wherefore he then especially dwells with him when he is in innocence; in like manner man is then in a state of peace: the reason why man at that time is in a state of innocence and in a state of peace, is, because the Divine Love and Divine Wisdom are innocence itself and peace itself, as may be seen in the *Treatise concerning Heaven and Hell*, n. 216 to 283, 284 to 290. I foresee that whilst you read the above observations, some doubts will occur to your mind, but read to the

end, and afterwards recollect yourself, and you will see them no longer.

2. *That he conjoins himself in those two receptacles, in one by love, and the other by wisdom.* This follows from the preceding article, where it was proved, that from those two receptacles are formed and produced all things of the body, both internal and external, from the head even to the heel; and whereas the auspices and beginnings of all things are from them, it follows that the Divine is in them as a forming principle, and by them in their continuations; but when it is in the latter and the former, it is not materially but it is spiritually, for it is in their uses, and uses considered in themselves are immaterial, but the necessary things, by which uses become effects, are material. These first receptacles, which are the initiaments of man, are from the father, but the formation throughout to the full is from the mother; for the seed is from the man, he having seminal vessels and testicles, in which the seed is separated and refined; its reception is from the woman, she having a womb wherein is heat by which it is fermented, and wherein are little mouths by which it is nourished; nothing in nature exists but from seed, and grows but by heat: what kind of form those initiaments of man have, will also be shown in what follows. Inasmuch as the first rudiment of man is seed, and this is a double receptacle of

life, it is evident that the human soul is not life from life, or life in itself, for there is only one single life, and this is God: whence man has the perceptivity of life, has been shewn elsewhere: and whereas there is a continuity of the receptacles from the brains by the fibres into all things of the body, it is also evident that there is a continuity of the reception of life into those things, and that thus the soul is not here or there, but in every form derived from them, no otherwise than as the cause is in the things caused, and the principle in its derivations.

3. *That love and wisdom together and unanimously form all and singular things, but that still they distinguish themselves in those things.* Love and wisdom are two distinct principles, altogether as heat and light; heat is felt, in like manner love, and light is seen, in like manner wisdom; wisdom is seen whilst man thinks, and love is felt whilst man is affected; nevertheless they do not operate as two, but as one in formations; this also is the case with the heat and light of the sun of the world, for in the time of spring and of summer heat co-operates with light, and light with heat, producing vegetation and germination; in like manner love in a state of peace and tranquillity co-operates with wisdom, and wisdom with love, causing productions and formations, and this both in the embryo and in the man. That

the co-operation of love and of wisdom is as the co-operation of heat and of light, is very manifest from appearances in the spiritual world, for love in that world is heat, and wisdom is light, and in that world all things in the angels are alive, and bloom around them, altogether according to the union of love and wisdom appertaining to them. The union of love and of wisdom is reciprocal, love unites itself to wisdom, and wisdom reunites itself to love, hence love acts, and wisdom reacts, and by this reciprocality every effect exists. Such is the reciprocal union, and hence reciprocation, of the will and understanding, also of good and of truth, likewise of charity and faith, appertaining to the man in whom the Lord is; yea, such is the reciprocal union of the Lord himself with the church, which is meant by the Lord's words to the disciples in John, 'that they were in him and he in them,' xiv. 20, and in other places. The same union is also meant by the union of man and wife in Mark: 'they two shall be one flesh, wherefore they are no longer two, but one flesh,' x. 8: for the man was born to be understanding and thence wisdom, but the woman to be will, and thence the affection which is of love, on which subject see the *Treatise on Heaven and Hell*, n. 366 to 386. Inasmuch as there are two things, love and wisdom, which form the embryo in the womb, therefore there are two receptacles, one

for love and the other for wisdom ; on which account also there are two things in the body throughout, which in like manner are distinct, and are united : there are two hemispheres of the brain, two eyes, two ears, two nostrils, two chambers of the head, two hands, two feet, two kidneys, two testicles ; the rest of the viscera also are twinned, and in every case what is on their right part has reference to the good of love, and what is on the left to the true of wisdom : that those two things are so conjoined, as to act in unity mutually and reciprocally, a diligent investigator may see, if he desires it ; the union itself is extant to the sight in the fibres stretched out in every direction and closed together in the midst : hence also it is that these two principles are signified in the Word by the terms right and left. From these considerations the truth is evident, that love and wisdom together and unanimously in the embryo form all and singular things, but still distinguish themselves in them.

4. *That the receptacles are distinguished into three degrees with man, one within another, and that the two higher are the habitations of the Lord, but not the lowest.* Possibly some one may form to himself a fallacious idea concerning the initiaments of the human form, which are of the seed of the man, from their being called receptacles, for from the expression of a receptacle the idea is easily conceived

of a vessel or little tube; to prevent this fallacious idea, I wish to mark and describe that initial form, as it was seen by me and presented in the heavens, and to mark and describe it accurately, so far as the expressions of natural language allow of such a description: these receptacles are not hollowed like tubes, or folded together as little vessels, but they are as the brain is, of which they are a diminutive and invisible type, and at the same time a delineation as of a face in front, no appendage being seen. This primitive brain in the upper convex part was a compact mass of contiguous globules or little spheres, each little sphere being a conglomeration from similar but more minute little spheres, and again each of these latter being a conglomeration of the most minute; in front something appeared delineated for a face with a flattened nose; but in the recess between the convex part and this flattened nose there was no fibre; the convex part was covered round about with a very thin membrane, which was transparent; such is the primitive [rudiment] of man as it was presented to my view, the first or lowest degree of which was the compact mass first described, the second or middle degree was the compact mass secondly described, and the third or supreme degree was the compact mass thirdly described, thus one was within the other: It was told me, that in each little sphere were ineffable con-

textures, more and more wonderful according to the degrees, also that in singular of them the right part is the bed or receptacle of love, and the left part is the bed or receptacle of wisdom, and that by wonderful interweavings into each other they are still as consorts and comrades, in like manner as the two hemispheres of the brain are. It was further shewn in refulgent light, that the mass of the two interior degrees, as to situation and fluxion, was in the order and form of heaven, but the mass of the lowest degree, as to situation and fluxion, was in the form of hell; it was from this ground said, that the receptacles are distinguished into three degrees with man, one within another, and that the two higher are the habitations of the Lord, but not the lowest. The reason why the lowest is of such a quality is, because man, in consequence of hereditary pollution, is born contrary to the order and form of heaven, and hence into evils of every kind, and that that pollution is in the natural principle, which is the lowest of the life of man, and that it is not wiped away, unless the interior degrees, which are formed for the reception of love and wisdom from the Lord, are opened in him. But in what manner those interior degrees are opened, the Lord teaches in the Word, and it will be taught in what follows. But to borrow light on the subject, see what was before said on degrees, p. 24, 25, 26; also what was said

concerning the brain, p. 64, 65, 66. Those degrees are called higher, although they are interior, the reason is, because there is successive order of degrees and simultaneous order, higher and lower things being in successive order, but interior and exterior things being in simultaneous order, and the same things which in simultaneous order are interior, in successive order are superior; so also exterior and inferior things: and whereas there are three degrees in man, therefore there are three degrees of the heavens, for the heavens consist of men who have been made angels: they (the heavens), according to degrees in successive order, appear one above another, and according to degrees in simultaneous order, one within another; hence it is that, in the Word, what is higher signifies what is internal, and that the Lord is called the highest, because he is in inmost principles. Now whereas man, in his first origin, is such a habitation of the Lord as has been described, and those three degrees are then open, and whereas every thing proceeding from him, as a sun, is a man in least things and in greatest, as has been above proved in its place, therefore no extension can be effected into any other form than the human, neither can extension be given except by rays of light derived from wisdom by the medium of heat derived from love, thus by fibres vivified, which are rays formed. That the deter-

mination is similar, is apparent to the eye. So many are the degrees of life appertaining to man, but with the beasts the two higher degrees are wanting, and they have only the lowest, wherefore their initiaments of life are not receptacles of the Lord's love and wisdom, but receptacles of natural affection and science, into which also they are born; these receptacles with the clean beasts are not reflected or turned contrary to the order of universal flux, but conformable to it, wherefore from nativity after birth they are instantly led into their offices, and are acquainted with them; for they were not able to pervert their affections, since they had no intellectual principle, which could think and reason from spiritual light, and do violence to the laws of divine order.

5. *That one receptacle is for the will of the future man, and the other for his understanding, and yet that nothing at all of will and its understanding is present in the formation.* Will and understanding do not commence with man until the lungs are opened, which is not effected till after the birth, for the will of man becomes then the receptacle of love, and the understanding becomes the receptacle of wisdom; the reason why they then first become such receptacles, when the lungs are opened, is, because the lungs correspond to the life of the understanding, and the heart corresponds to the life of the will, and without the co-operation

of the understanding and will, man has not any life of his own, as he has not any without the co-operation of love and of wisdom, by which the embryo is formed and vivified; in the embryo the heart alone beats, and the liver leaps, the heart for the circulation of the blood, and the liver for the reception of nourishment; the motion of the rest of the viscera is derived from them, and it is this motion which after the middle period of gestation is felt as pulsative. But this motion is not from any proper life of the fœtus, proper life being the life of the will and the life of the understanding, whereas the life of the infant is the life of commencing will and commencing understanding; from these alone exist sensitive life and moving life in the body, which life cannot be given from the beating of the heart alone, but is given from its conjunction with the respiration of the lungs; that this is the case, is evident from men, who have both will and understanding, when they fall into a swoon or are suffocated, who become as it were dead on the closing of respiration, neither having sensation nor motion of the limbs, neither thinking nor willing, when yet the heart performs its systoles, and the blood circulates; but as soon as ever the lungs return to their respirations, the man returns to his activities and to his senses, and to his will and understanding. From these considerations a conclusion may be formed respecting the

quality of the life of the fœtus in the womb, in which only the heart performs its motions, and not yet the lungs, viz. that nothing of the life of the will, and nothing of the life of the understanding is present in it; but that only life from the Lord, by which man is afterwards to live, effects formation. But on this subject more will be seen in the following article.

6. *That in the embryo before birth there is life, but that he is not conscious of it*, follows from what has been said above; also that the life, by virtue of which the embryo in the womb lives, is not his, but the Lord's alone, who alone is life.

IV. *That there is a similitude and analogy between the formation of man in the womb, and his reformation and regeneration.* The reformation of man is altogether alike with his formation in the womb, only with this difference, that to reform a man there is will and understanding, and that in the womb, he has not will and understanding, nevertheless this difference does not prevent the similitude and analogy; for the Lord, when he reforms and regenerates man, leads his will and understanding in like manner, but by the will given to him, and by the understanding given to him, it appears as if the man himself led himself, that is, willed and acted from himself, and thought and spoke from himself, nevertheless he knows from the Word and from doctrine

derived from the Word, that it is not himself but the Lord, consequently that it is only an appearance; and he may also know, that this appearance is for the sake of reception and appropriation, inasmuch as without it no reciprocal principle is given to love the Lord as the Lord loves him, nor to love his neighbour as from himself, nor to believe in the Lord as from himself; without that reciprocal principle man would be as an automaton in which the Lord could not dwell, for the Lord wills to be loved, wherefore he gives to man to will the same: from which consideration it is evident, that will is not of man, neither understanding, and that both the latter and the former are in themselves, as they were in him in the womb, viz. that they were not his, but that those two faculties were given to man, that he may will and think, and act and speak, as from himself, yet may know, understand, and believe that they are not from himself: hereby man is reformed and regenerated, and in the will receives love, and in the understanding wisdom, from which principles he was formed in the womb: hereby also are opened to man the two higher degrees of his life, which, as was above said, were the habitations of the Lord in his formation; and also the lowest degree is reformed, which, as was likewise said above, was inverted and reflected. From this analogy and similitude it is evident, that man who is regenerating, is as it were anew conceived,

formed, born, and educated, and this to the end that he may become a likeness of the Lord as to love, and his image as to wisdom; and if you are disposed to believe it, man hereby is made new, not only in having a new will given him, and a new understanding, but also a new body for his spirit, the former things indeed not being abolished, but so removed as not to appear, whilst new things are formed in the regenerate as in the womb by love and wisdom, which are the Lord; for such as the will and understanding of man are, such also is the man in all and singular things, inasmuch as all and singular things of man, from the head to the heel, are productions, as was also proved above.

V. *That with man after birth the will becomes the receptacle of love, and the understanding the receptacle of wisdom.* That there are two faculties of life appertaining to man, viz. will and understanding, is a known thing, for man can will and he can understand, yea, he can understand what he does not will; from which consideration it is evident that will and understanding are two distinct principles appertaining to man, and that will is the receptacle of love, and understanding the receptacle of wisdom; hence it is manifest that love is of the will, for what a man loves this he also wills, and that wisdom is of the understanding, for so far as man is wise or knowing, he sees with the understanding, the sight of the understand-

ing being thought: man has not those two faculties so long as he tarries in the womb, agreeably to what was above proved, that nothing at all of will and of understanding appertains to the fœtus in its formation. Whence it follows that the Lord has prepared two receptacles, one for the will of the future man, and the other for his understanding; the receptacle which is called the will for the reception of love, and the receptacle which is called the understanding for the reception of wisdom; and that he has prepared them by his own love and by his own wisdom; but those two principles do not pass into the man, until he is fully formed for the birth. The Lord has also provided means, that in those receptacles love and wisdom from himself may be more and more fully received as man comes to maturity and grows old. The reason why the will and understanding are called receptacles, is, because the will is not any spiritual abstract principle, but is a subject substantiated and formed for the reception of love from the Lord, neither is the understanding any spiritual abstract principle, but is a subject substantiated and formed for the reception of wisdom from the Lord; for they actually exist although they lie concealed from the sight, being within in the substances which constitute the cortex of the brain, and also in a scattered way in the medullary substance of the brain, especially in the

striated bodies there, also within in the medullary substance of the cerebellum, and likewise in the spinal marrow, of which they form the nucleus; there are therefore not two receptacles, but innumerable, and each twinned, and likewise of three degrees. That these are receptacles, and that they are in such a situation, is manifest from this consideration, that they are the beginnings and heads of all the fibres which form the contexture of the universal body, and that from the fibres stretching forth thence are formed all the organs of sense and motion, for they are their beginnings and ends, and the organs of sense feel and the organs of motion are moved, solely by virtue of the will and understanding. Those receptacles with infants are small and tender, afterwards they receive increase and are perfected according to the sciences and the affection of sciences; they derive integrity according to intelligence and the love of uses, they soften according to innocence and love to the Lord, and they grow solid and harden from the opposite. The changes of their state are affections, the variations of their form are thoughts, the existence and permanence of the latter and the former is memory, and their reproduction is recollection; both taken together are the human mind.

VI. *That there is a correspondence of the heart with the will, and of the lungs with the*

understanding. This is a thing unknown in the world, because it has been unknown what correspondence is, and that there is a correspondence of all things in the world with all things in heaven; in like manner that there is a correspondence of all things in the body with all things of the mind in man, for there is a correspondence of things natural with things spiritual; but what correspondence is, also what is its nature and quality, and likewise with what parts in the human body there is correspondence, was said above, pages 69, 70, 71. Inasmuch as there is a correspondence of all things in the body with all things of the mind in man, there is especially a correspondence with the heart and lungs, which correspondence is universal, because the heart reigns in the body throughout, and likewise the lungs; the heart and the lungs are the two fountains of all natural motions in the body, and the will and understanding are the two fountains of all spiritual activities in the same body, and the natural motions of the body must correspond to the activities of its spirit, for unless they correspond the life of the body would cease, and likewise the life of the mind [*animus*], correspondence causing both to exist and subsist. That the heart corresponds to the will, or what is the same thing, to the love, is evident from the variations of its pulse according to affections; the variations of its pulse are, that it beats either

slow or quick, high or low, soft or hard, equally or unequally, and so forth, thus differently in gladness and in sorrow, in tranquillity of mind and in anger, in intrepidity and in fear, in the heat of the body and in its cold, and variously in diseases, and so forth; all affections are of the love and thence of the will. Inasmuch as the heart corresponds to the affections which are of the love and thence of the will, therefore the wise men of old ascribe affections to the heart, and some of them fixed on the heart as the abode of affections; hence it is become customary in common discourse to speak of a magnanimous heart, a timid heart, a glad heart, a sorrowful heart, a soft heart, a hard heart, a great heart, a little heart, a sound heart, a broken heart, a fleshy heart, a stony heart, and to call a man fat-hearted, soft-hearted, vile-hearted, and to say of another that he has no heart, and to talk of giving a heart to act, of giving one heart, of giving a new heart, of stirring up in the heart, of receiving in the heart, of not ascending upon the heart, of being obstinate in heart, of being lifted up in heart, of being friendly in heart, hence also we speak of concord (agreement in heart), of discord (disagreement in heart), and in the Latin tongue, of *vecordia* (madness of heart), with several like expressions. In the Word also throughout, by heart is signified the will or love, by reason

that the Word is written by mere correspondences. The case is similar with the lungs, by the soul or spirit of which is signified the understanding, for as the heat corresponds to the love or will, so the soul or spirit of the lungs, which is the respiration, corresponds to the understanding; hence it is said in the Word, that man ought to love God with the whole heart and the whole soul, by which is signified that he ought to love with all the will and all the understanding; in like manner that God will create in man a new heart and a new spirit, where by heart is signified the will, and by spirit the understanding, because when man is regenerated, he is created anew; hence also it is said of Adam, that Jehovah God breathed into his nostrils the soul of lives, and made him a living soul, by which is signified that God breathed into him wisdom; the nostrils also, from the correspondence of respiration through them, signify perception, on which account it is that an intelligent man is said to be quick-scented (in Latin of a sharp nostril), and a man not intelligent, of a fat and heavy nostril *(obesæ naris)*; hence also it is, that the Lord breathed into the disciples, and said to them, 'receive ye the Holy Spirit,' John xx. 22: by breathing into them was signified the intelligence which they were about to receive, and by the Holy Spirit is meant the Divine Wisdom, which teaches and illustrates man; this was

done in order to shew, that the Divine Wisdom, which is meant by the Holy Spirit, proceeds from him: that soul and spirit are predicated of respiration, is also known from common discourse, for it is said of man, when he dies, that he emits the soul, and emits the spirit, inasmuch as he then ceases to have animation and to breathe; spirit, also, in most languages, signifies each, both spirit in heaven, and the breath of man, and likewise wind; hence comes the idea, which prevails with the generality, that spirits in the heavens are as winds, also that the souls of men after death are as vapours, yea God himself, because he is called a Spirit, when yet God himself is a man, in like manner the soul of man after death, also every spirit in the heavens; but they are so called, because soul and spirit, from correspondence, signify wisdom. That the lungs correspond to the understanding as the heart does to the will, is further evident from man's thought and speech; all thought is of the understanding, and all speech is of the thought; a man cannot think unless the pulmonary spirit concurs, and is in concord, wherefore when he thinks tacitly, he respires tacitly; if he thinks deeply, he respires deeply; in like manner if slowly, hastily, attentively, gently, earnestly, and so forth; if he altogether retains his breath, he cannot think except in the spirit and from its respiration, and so forth:

that the speech of the mouth, which proceeds from the thought of man's understanding, makes one with the respiration of the lungs, and so makes one, that he cannot produce the least of sound and the least of expression without deriving aid from the lungs by the larynx and the epiglottis, every one may know from living experience in himself, if he desires it. That the heart corresponds to the will and the lungs to the understanding, is evident also from the universal government of each in the body throughout, and in all and singular its parts: that the government of the heart prevails in the body by arteries and veins, is a known thing; that the government of the lungs also prevails, may be manifest to every anatomist, for the lungs by their respiration act upon the ribs and the diaphragm, and by the latter and the former, by means of ligaments and by means of the peritonæum, upon all the viscera of the body throughout, and likewise upon all its muscles, and not only involve, but also thoroughly enter them, and so thoroughly that there is not the smallest part of the viscera and of a muscle, from the surface to the inmost principle, which does not derive something from the ligaments, consequently from the respiration; this is the case with the stomach more than the rest of the viscera, in consequence of its œsophagus passing the dia-

phragm, adjoining itself to the trachæa which comes from the lungs; hence the heart itself, besides its own, has also a pulmonary motion, for it lies upon the diaphragm, and in the bosom of the lungs, and coheres and is continued with them by its auricles; in like manner also what is respiratory passes into the arteries and veins, on which account they have their joint dwelling in one chamber separate from the rest of the body, which chamber is called the breast. From these considerations an attentive eye may see, that all living motions, which are called actions, and exist by means of muscles, are effected by the co-operation of the motion of the heart and of the motion of the lungs, which is given in each, both the general one which is external, and the singular one which is internal; and he who is clear-sighted may also discover, that these two fountains of the motions of the body correspond to the will and the understanding, since they are produced from them. This has been also confirmed from heaven, where it was given to be present with the angels, who presented this to the life; they formed a resemblance of the heart and a resemblance of the lungs, with all the interior and exterior things of their contexture, by means of a wonderful and inexpressible fluxion into circles, and they then followed the flux of heaven, for heaven has a tendency to such forms by virtue of the influx of love and wisdom

from the Lord; thus they represented singular the things which are in the heart, and singular the things which are in the lungs, and likewise their union, which they called the marriage of love and wisdom. And they said, that the case is similar in the universal body, and in singular its members, organs, and viscera, with the things which are of the heart therein, and which are of the lungs therein: and that when they do not both act, and each take its turn distinctly, there cannot be given any motion of life from any voluntary principle, nor any sense of life from any intellectual principle. From what has been above said, every man, who is desirous to attain to the wisdom of causes, may be taught and informed how the will conjoins itself to the understanding, and the understanding to the will, and how they act in conjunction, from the heart how the will, from the lungs how the understanding, and from the conjunction of the heart and lungs, the reciprocal conjunction of the will and understanding. The truth of the foregoing article is confirmed from what is observable in man, viz. that after birth the receptacle of love becomes will, and the receptacle of wisdom becomes understanding; for after birth the lungs are opened, and together with the heart commence the active life which is of the will, and the sensitive life which is of the understanding of man; the latter and the former life

is not given from the separate operation of the heart, nor from the separate operation of the lungs, but from their co-operation; neither is it given without correspondence, nor in a swoon, nor in cases of suffocation.

VII. *That the conjunction of the body and spirit with man is effected by the motions of his heart and lungs, and that the separation is effected when those motions cease.* In order that this position may be comprehended, it is necessary that some things be premised which may throw light upon the subject, and from what is premised the truth of the position will be seen; as 1. that the spirit of man is equally a man: 2. that it has equally a heart and pulse thence derived, also lungs and respiration thence derived: 3 that the pulse of its heart and the respiration of its lungs flow-in into the pulse of the heart and into the respiration of the lungs appertaining to man in the world: 4. that the life of the body, which is natural, exists and subsists by that influx, and that it ceases by its removal and separation: 5. that man then from natural becomes spiritual.

1. *That the spirit of man is equally a man,* you may see attested with much experience in the treatise concerning *Heaven and Hell*, n. 73 to 77, 311 to 316, 452, 461 to 469; and that every man is a spirit as to his interiors, n. 432 to 444. To which may be added, that every thing spiritual in its essence is a man, thus the

all of love and wisdom which proceeds from the Lord, for this is spiritual: the reason why every thing spiritual, or which proceeds from the Lord, is a man, is, because the Lord himself, who is the God of the universe, is a man, and from him nothing can proceed but what is similar, for the Proceeding Divine is not changeable in itself and extended, and what is not extended, is every where such, hence is his omnipresence. The reason why man has conceived an idea of an angel, of a spirit, and of himself after death, that they are like æther or air without a human body, is, because the sensually-learned have conceived it from the name of spirit, which is a breath of the mouth, also from their being unseen and not appearing before the eyes, for the sensual think only from the sensual principle of the body, and from what is material, also from some passages of the Word not spiritually understood; yet they know from the Word, that the Lord, although he was a man as to flesh and bones, still became invisible to the disciples, and passed through the doors when shut; angels also have been seen as men before many, according to the testimony of the Word, who did not assume a human form, but manifested themselves in their own form before the eyes of the spirit of the men to whom they appeared, which were then opened: lest therefore man should remain any longer in a fallacious idea concerning spirits

and angels, and concerning his own soul after death, it has pleased the Lord to open the sight of my spirit, and to grant me to converse face to face with angels and deceased men, and to contemplate them, to touch them, and to say many things concerning the incredulity and the delusion of men now living; I have had daily consort with them from the year 1744 even to this time, which is a period of nineteen years. From these considerations it may be manifest, that the spirit of man is equally man.

2. *That the spirit of man has equally a heart and a pulse thence derived, also lungs and respiration thence derived.* This must first be confirmed by experience, and afterwards from reason. First from *experience:* the angelic heaven is distinguished into two kingdoms, one which is called celestial, and another which is called spiritual; the celestial kingdom is principled in love to the Lord, and the spiritual kingdom is principled in wisdom from that love; heaven is thus distinguished, because love and wisdom in the Lord and from the Lord are two distinct things, yet still united, for they are distinct as heat and light from the sun, according to what was said above. The angels of the celestial kingdom, because they are principled in love to the Lord, have reference to the heart of heaven, and the spiritual angels, because they are in wisdom from that love, have reference to the lungs of heaven, for,

as was said above, the universal heaven in the Lord's sight is as one man; the influx also of the celestial kingdom into the spiritual kingdom is similar to the influx of the heart into the lungs with man; hence there is a universal correspondence with those two motions of the heart and lungs with every one. It has been also given to hear from the angels that there is a pulse in their arteries, from the heart, and that they equally respire as men in the world, also that the pulses vary with them, according to the states of the love, and the respiration according to the state of wisdom; they themselves have touched their wrists, and have told me so, and I myself have frequently perceived the respiration of their mouth. Inasmuch as the universal heaven is distinguished into societies according to the affections which are of love, and all wisdom and intelligence is according to those affections, therefore every society has a peculiar respiration distinct from the respiration of another society, in like manner a peculiar and distinct pulse of the heart; wherefore no one can enter from one society into a higher and more distant, neither can any one descend from a superior heaven into an inferior, or ascend from an inferior into a superior, inasmuch as the heart labours and the lungs are oppressed; least of all can any one ascend from hell into heaven, for if he makes the attempt, he pants like one in the agony of death, or

like fish drawn out of water into air. The universal distinction of respirations and of pulses is according to the idea of God, for from that idea result the differences of love and of the wisdom thence derived; wherefore a nation of one religion cannot enter-in to nations of another religion; that Christians could not enter-in to Mahometans by reason of their respiration, has been made visible to me. The most easy and the most gentle respiration appertains to those, who have an idea of God as a man; and from the Christian orb, to those who have an idea of the Lord, as being the God of heaven; but a difficult and less gentle respiration appertains to those who deny his divinity, as the Socinians and Arians do. Inasmuch as the pulse makes one with the love of the will, and the respiration one with the wisdom of the understanding, therefore they, who are about to come into heaven, are first inaugurated into angelic life by concordant respirations, which is effected by various methods, whence they come into interior perceptions, and into celestial freedom. From *reason:* the spirit of man is not a substance separate from the viscera, organs and members of a man, but adheres conjoined to them, for a spiritual principle accompanies all their stamina from the outermost to the inmost, and thence also all the stamina and every fibre of the heart and lungs, wherefore when the connexion is dissolv-

ed between man's body and spirit, the spirit is in a similar form to that in which the man was before; it is only separation of a spiritual substance from what is material, and hence it is, that the spirit has a heart and lungs as the man had in the world, wherefore also it has similar senses and similar motions, and likewise it has speech, yet senses, and motions, and speech, are not given without heart and lungs; spirits also have atmospheres, but spiritual: how greatly therefore are they mistaken, who assign to the soul a peculiar place in any part of the body, whether in the brain or in the heart, since the soul of man, which is to live after death, is his spirit.

3. *That the pulse of its heart and the respiration of its lungs, flow-in into the pulse of the heart and the respiration of the lungs appertaining to man in the world.* This likewise must be confirmed from experience, and afterwards from reason. From *experience:* that man, during his life in the world, has a two-fold respiration of the lungs, and a two-fold pulse of the heart, is a thing unknown, by reason that it is unknown that man is a spirit as to his interiors, and that a spirit is equally a man; that yet each motion in man continually exists, and that hence those motions of the spirit flow-in into those two motions of the body, has been given me sensibly to perceive; I was once brought into them, when attended

by spirits, who from a strong persuasive principle could deprive the understanding of all the faculty of thinking, and at the same time take away all the power of respiring: to prevent the injury which this might do me, I was brought into the respiration of my spirit, which I then manifestly felt concordant with the respiration of the angels of heaven; hence also it appeared evident, that heaven in general, and every angel there in particular, respires; also, that so far as the understanding suffers, so far likewise does the respiration, since the persuasive principle, which some evil spirits in the spiritual world possess, at the same time also suffocates, wherefore it is called the suffocative principle of the body, and the murdering principle of the mind. The angels also had alike an opportunity given them of leading my respiration, and on a time also of diminishing and successively withdrawing the respiration of my body, until the respiration of my spirit only remained, which I then also sensibly perceived. And moreover I have been in the respiration of my spirit, as often as I have been in a like state with spirits and with angels, and as often as I have been elevated into heaven; and so often I have been in the spirit, and not in the body. Concerning the removal of the animation of the lungs and body, whilst the animation of my spirit remained, see also the treatise on *Heaven and Hell*, n. 449. From

reason: from the above living experience it may be manifest, that since every man enjoys a two-fold respiration, one within another, he is enabled by virtue of understanding to think rationally, yea, also spiritually, and by this likewise is distinguished from the beasts; also that he can be enlightened as to understanding, be elevated into heaven, and respire with the angels, and thus be reformed and regenerated: besides, where there is an external principle, there must be also an internal one, and this latter must be in every action and in every sensation; the external gives what is general, and the internal what is singular, and where there is no general (thing or principle), neither is there a singular one; hence it is that with men there is given both an external and an internal systolic and animatory motion, an external which is natural, and an internal which is spiritual; thus also the will together with the understanding can produce corporeal motion, and likewise the understanding with the will produce corporeal senses: a general and singular pulse and respiration are also given in beasts, but both the external and internal principle with them is natural, whereas with man the external is natural, and the internal is spiritual. In a word, such as the understanding is, such is the respiration, because such is the spirit of man which from understanding thinks, and from will acts; and that those spiritual

operations may flow-in into the body, and enable man to think and will naturally, the respiration and pulse of the spirit must be conjoined to the respiration and pulse of the body, and there must be an influx of the one into the other, otherwise no transfer is given.

4. *That the life of the body, which is natural, exists and subsists by that influx, and that it ceases by its removal, thus by separation.* The reason why man after death is equally a man, as he had been before death, except that after death he becomes a spirit-man, is, because his spiritual principle is adjoined to his natural principle, or the substantiality of the spirit to the materiality of body, so adaptedly and unitedly, that there is not a fibrel, a constituted stamen, or the smallest thread of them, in which the human principle of spirit is not in union with the human principle of the body; and whereas the life of the whole and the life of the parts depend solely on these two universal motions, the systolic motion of the heart, and the respiratory motion of the lungs, it follows, that when those motions cease in the body, the natural things which are material are separated from the spiritual things which are substantial, for they cannot perform together the same operation; wherefore what is the acting principle itself, which is spiritual, recedes from singular the things acted upon, which are natural, and thus man becomes another man; this

therefore is the death of man, and this is his resurrection, on which subject see what is adduced from living experience in the *Treatise concerning Heaven and Hell*, n. 445 to 452, 453 to 460, and 461 to 469.

It appears as if man was dead when respiration ceases, nevertheless man is not dead until the motion of the heart ceases, which it usually does afterwards; that man is not dead until the motion of the heart ceases, is plain from the life of infants in the womb, also from the life of adults in swoons and suffocations, in which the heart performs its systoles and diastoles, whilst the lungs are at rest, and yet the man lives, although without sense or motion, thus without any consciousness of life; the reason is, because in such case the respiration of the spirit indeed continues, but no respiration of the body corresponds to it, and hence neither is there given a reciprocation of the two vital motions, the heart and the lungs; and without correspondence and reciprocation, there is no sensitive life, neither is there any action. With the natural life of man's body, the case is similar as with the spiritual life of his mind, for if will and understanding, or love and wisdom, do not conjointly act, there is not effected any rational operation; if understanding or wisdom recedes, the will with its love becomes as it were dead, nevertheless it lives though without consciousness, and so likewise if the under-

standing be only interrupted, as is the case with those who lose their recollection; but it is otherwise if the will or love recedes, for in this case all is over with the mind of man, as all is over with his body when the heart ceases to beat. That the separation of the spirit from the body generally takes place on the second day after the last agony, has been given me to know from this consideration, that I have discoursed with some deceased persons, who were then spirits, on the third day after their decease.

5. *That man then from natural becomes spiritual.* The natural man differs altogether from the spiritual, and the spiritual from the natural, to such a degree, that they cannot be given together; he who does not know what a spiritual principle is in its essence, may believe that what is spiritual is only a more pure natural principle, which in man is called rational; but what is spiritual is above what is natural, and as distinct as is the light of mid-day compared with the shade of evening in the time of autumn: the distinction and the difference cannot be known by any one except who is in both worlds, the natural and the spiritual, and to whom it is given to make the alternate changes, by being at one time in one world and at another time in another, and to look at one from the other by reflection; from this opportunity allowed me, I have been informed, what the quality of the natural man is, and what the quality of the

spiritual man, who is a spirit; and that it may be more generally known, it shall be briefly described: the natural man in all things of his thought and speech, and in all things of his will and action, has for a subject matter, space, time, and quantity, which things are fixed and stated with him, neither without them is he in any idea of thought and consequent speech, nor in any affection of will and consequent action; the spiritual man, or the spirit, has not those things for subjects, but only for objects; the reason is, because in the spiritual world there are objects altogether similar to those which are in the natural world, as lands, plains, fields, gardens and forests, houses and chambers therein, and in them all things which are for use; moreover there are garments appropriate both to women and men, such as are in the world; there are tables, meats and drinks, such as are in the world; there are likewise animals, both tame and noxious; hence there are spaces and times, also numbers and measures: all those things bear such a resemblance to the things which are in the world, that to the eye they are not distinguishable, nevertheless all those things are appearances, the things of the understanding of angels being appearances of wisdom, and the things of the will of angels being appearances of the perception of their loves, for they are created in a moment by the Lord, and are also in a moment dissipated,

being permanent and non-permanent according to the constancy and inconstancy of spirits or angels in those things of which they are appearances: this is the reason why those things are only objects of their thoughts and affections, and why the subjects are those things from which they appear, which are, as was said, such things as relate to wisdom and love, thus spiritual things; as for example—when they see spaces, they do not think of them from space; and when they see gardens containing trees, fruits, shrubs, flowers and seeds, they do not think of those things from appearance, but from those things in which such appearances originate; and so in all other cases; hence it is, that the thoughts of the spiritual are altogether different from the thoughts of the natural, in like manner the affections, and so different, that they transcend and do not fall into natural ideas, except in some degree into the interior rational sight, and this no otherwise than by the abstraction or removal of quantities from qualities; hence it is evident that the angels have a wisdom, which to the natural man is incomprehensible, and also ineffable; inasmuch as their thoughts are of such a quality, therefore also they have a speech of a like quality, which so entirely differs from the speech of men, that they do not agree in a single expression. The case is similar with respect to their writing, which, although as to letters it is

similar to the writing of men here below, still it cannot be understood by any man upon earth, every consonant in their writing expressing a distinct sense, and every vowel a distinct affection, the vowels not being written but pointed; in like manner, their manual employments, which are innumerable, and the exercises of their offices, differ from the employments and exercises of natural men in the world, in a way which cannot be described by the expressions of human language. From these few particulars it may be perceived, that what is natural and what is spiritual differ from each other like shade and light. Nevertheless there are several differences, for there are some persons who class under the character of the spiritual-sensual, some under that of the spiritual-rational and spiritual-celestial, there are also the spiritual-evil, and the spiritual-good, the differences being according to affections and the thoughts thence derived, and the appearances being according to the former. From these considerations it is evident, that man from natural becomes spiritual, as soon as the lungs and heat of the body ceased to be moved, and thus the material body is removed from the spiritual body.

VIII. *That no angel or spirit is given, nor can be given, who had not been born a man in the world.* That angels have not been immediately created, but that all who are in heaven,

and have been there, were first born men, and after life passed in the world are angels, may be seen proved in the *Treatise on Heaven and Hell*, n. 312 to 318. That also no angel could exist, except from a man born in the world, and that this is according to divine order, will be seen from the following considerations: 1. That in man there is an angelic mind. 2. That such a mind cannot be formed except in man. 3. Neither can it be procreated, and by procreations be multiplied. 4. That spirits and angels hence derive the capacity of subsisting and living to eternity. 5. And of being adjoined and conjoined to the human race. 6. Whereby heaven can exist, which was the end of creation. *That in man there is an angelic mind.* It is a thing known in the Christian world, that man is born for heaven, and that also, if he lives well, he will come into heaven, and be there consociated with the angels, as one of them; likewise that a soul or mind of such a quality has been given to him, and which is to live forever, and that that mind viewed in itself, is wisdom from the Lord grounded in love to him, and that the angels have also a like mind; hence it is evident, that in man there is an angelic mind: add to this, that that mind is the man himself, for every man is a man by virtue of that mind, and such a man as that mind is; the body with which that mind is clothed and encom-

passed in the world, in itself is not a man, for the body cannot enjoy wisdom from the Lord and love him from itself, but from its mind, for also it is separated and rejected when the mind is about to depart and become an angel. The reason why then also man comes into angelic wisdom, is, because the superior degrees of the life of his mind are opened; for every man has three degrees of life; the lowest degree is natural, and man is in it during his abode in the world; the second degree is spiritual, and in that degree is every angel in the inferior heavens; the third degree is celestial, in which is every angel in the superior heavens, and man is an angel in proportion as the two superior degrees are opened in him in the world by wisdom from the Lord, and by love to him; nevertheless he does not know in the world that those degrees are opened, until he is separated from the first degree which is natural, and the separation is effected by the death of the body. That he is then wise as an angel, although not in the world, it has been given me both to see and hear; there were seen in the heavens several of each sex, who were known to me in the world, and who, whilst they lived in the world, simply believed those things which are from the Lord in the Word, and faithfully lived according to them; and they were heard in heaven speaking things ineffable, as it is said

of the angels. *That such a mind cannot be formed except in man.* The reason is, because all divine influx is from first principles into last, and by connexion with the last into middle principles, and thus the Lord connects all things of creation, on which account also he is called the First and the Last; this too was the reason why he came into the world, and put on a human body, and likewise glorified himself therein, that from first principles and at the same time from last he may govern the universe, both heaven and the world. The case is similar with all divine operations, the reason of which is, because in ultimates all things co-exist, for all things which are in successive order are in ultimates in simultaneous order, wherefore all things which are in this latter order, are in continual connexion with all things in the former order; from which consideration it is evident, that the Divine in what is last or ultimate is in its fulness: what and of what quality successive order is, also what and of what quality simultaneous order is, may be seen above: hence it is evident, that all creation is effected in ultimates, and that all divine operation pervades to ultimates, and there creates and operates. That an angelic mind is formed in man, is evident from his formation in the womb, also from his formation after birth, and because it is agreeable to the law of divine order, that all things from ulti-

mates should return to the first principle from which they are derived, and man to the Creator from whom he receives being. *From the formation of man in the womb*, is evident from what was said above, where it was shown, that man is there formed fully for birth, by virtue of life which is from the Lord, for the reception of life from him, for the reception of love by a future will, and for the reception of wisdom by a future understanding, which together make the mind capable of becoming angelic. *From his formation after birth*, it is evident that all means are provided that man may become such a mind; for every nation has religion, and the presence of the Lord is every where, and there is conjunction according to love and the wisdom thence derived; thus there is in every man a capacity of being formed *(formabilitas)*, and wheresoever there is an inclination, a continual formation takes place, from infancy to old age, for heaven, that he may become an angel. *That it is agreeable to the law of divine order, that all things from ultimates should return to the first principle from which they are derived;* this may be seen from every thing created in the world; for seed is the first principle of a tree; this latter rising out of the earth from the former, growing into branches, blossoming, producing fruits, and storing up seed in them, returns thus to

the principle from which it was derived; the case is the same with every shrub, plant, and flower. The seed also is the first principle of an animal; this is formed for the birth either in the matrix or in the egg, afterwards it grows and becomes a like animal, and also, when it comes to maturity, it has seed in itself; thus every thing in the animal kingdom, as well as every thing in the vegetable, rises from its first principle to the last, and from the last rises again to the first from which it was derived. The case is similar in man, but with the difference, that the first principle of an animal and a vegetable is natural, and that therefore, when it returns to its first principle, it relapses into nature; whereas the first principle of man is spiritual, like to his soul, receptible of the Divine Love and the Divine Wisdom; this, separated from the body, lapsing into nature must needs return to the Lord, from whom it has life. Other types of this fact exist also in both kingdoms, the vegetable and the animal; in the vegetable from their resuscitation out of ashes, and in the animal from the metamorphosis of worms into chrysalises and butterflies. *That an angelic mind cannot be procreated, and by procreations, multiplied, except in man.* He who is acquainted with the quality of substances in the spiritual world, and with the respective quality of matters in the natural world, may easily see, that there is not given any

procreation of angelic minds, except in those and from those who inhabit the earth, the ultimate work of creation; but whereas it is unknown what the quality of substances in the spiritual world is in respect to matters in the natural world, it shall now be declared: substances in the spiritual world appear as if they were material, but still they are not so, and inasmuch as they are not material, therefore they are not constant, being correspondences of the affections of the angels, and being permanent with the affections of the angels, and disappearing with them; similar would have been the case with the angels if they had been created there; but moreover with the angels there is not given, neither can be given, procreation and thence multiplication, except what is spiritual, which is that of wisdom and love, such also as is that of the souls of men who are generated anew or regenerated; but in the natural world there are matters, by which and from which procreations and afterwards formations can be effected, thus multiplications of men and thence of angels. *That spirits and angels hence derive a capacity of subsisting and living for ever.* The reason is, because an angel and a spirit, in consequence of being first born a man in the world, derives subsistence; for he derives from the inmost principles of nature a medium with himself between what is spiritual and what is natural, by which

he is bounded to subsistence and permanence, having relation by the latter to those things which are in nature, and having also a principle corresponding to those things; hereby also spirits and angels can be adjoined and conjoined to the human race; for there is conjunction, and where conjunction is there must be also a medium: that there is such a medium, the angels know, but whereas it is from the inmost principles of nature, and the expressions of all languages are from its ultimates, it can only be described by things abstracted. From these considerations it now follows, *that the angelic heaven, which was the end of creation, no otherwise existed*, thus that the human race is its seminary and supply.

IX. *That the Divine Love is Divine Good, and that the Divine Wisdom is Divine Truth.* The reason is, because every thing which love does is good, and every thing which wisdom teaches is truth; hence it is evident that the Divine Love, from the effect which is use, is called Divine Good, and that the Divine Wisdom also, from the effect which is use, is called Divine Truth, for the effect is to do, and also to teach, but one is of love, and the other is of wisdom, and every effect is use, and use is what is called good and truth, but good is the essence of use, and truth is its form. It is needless further to explain and deduce these observations, since every one from reason can see that

love does, and that wisdom teaches, and that what love does is good, and what wisdom teaches is truth, and also that the good which love does is use, and that the truth which wisdom teaches is likewise use. Consider only with yourself, what is love without good in effect, and what is good in effect without use. Is love any thing in such case, and is good any thing? But you will discern that it is something in use, consequently that love exists in use; in like manner wisdom by truth, for wisdom teaches, and love does. It is from this ground that the heat, derived from the sun, which is the Lord, is called divine good, and the light also from that sun is called divine truth; they are so called from the effect, for that heat is the effect of love, and the light is the effect of wisdom, and each is use, for that heat vivifies the angels, and that light enlightens them; in like manner men.

What Divine Love is, was shewn in the preceding article; it may now be expedient here to shew what the Divine Wisdom is: the Divine Wisdom is that which is called divine providence, and which is likewise called divine order, and divine truths are what are called laws of divine providence, which has been treated of above, and which are likewise called laws of divine order. These laws on one part have respect to the Lord, and on the other part have respect to man, and on both parts have

respect to conjunction; the Divine Love has for an object to lead man and bring him to itself, and the Divine Wisdom has for an object to teach man the way that he must go, that he may come into conjunction with the Lord. This way the Lord teaches in the Word, and specifically in the decalogue, wherefore the two tables of the decalogue were written with the finger of the Lord himself, one of which respects the Lord, and the other man, and both conjunction. Wherefore that the way may be known, the decalogue shall be explained, which shall be done in what follows.*

Inasmuch as man is a recipient both of the Divine Love and the Divine Wisdom, therefore there is given him a will, and there is given him an understanding, a will in which he may receive Divine Love, and an understanding in which he may receive Divine Wisdom, Divine Love in the will by life, and Divine Wisdom in the understanding by doctrine; but in what manner reception is effected by doctrine in life, and by life in doctrine, is what will be taught with as much clearness as possible in the explication of the decalogue.

X. *That the conjunction is reciprocal of love and of wisdom*, or what is the same thing, of will and understanding, also of affection and

* This alludes to the Tract published in the year 1763, entitled *The Doctrine of Life for the New Jerusalem from the Commandments of the Decalogue.*

thought, in like manner of good and of truth, is an arcanum not yet revealed; that there is a conjunction, reason is able to discover, but not so that the conjunction is reciprocal: that reason can discover that there is conjunction, is evident from this consideration, that reason cannot be given except from the conjunction of affection and thought, for no one can think without affection; and he who is willing to inquire will perceive, that affection is the life of thought, also that such as the affection is, such is the thought, wherefore if one be inflamed, the other is inflamed, and if one grows cold, the other grows cold; hence it is that when man is glad, he thinks gladly, when he is sorrowful, he thinks sorrowfully, in like manner when he is angry, he thinks angrily, and so forth: enter from thy superior thought into thine inferior, and attend, and thou wilt see. Similar is the conjunction of love and of wisdom, because all affection is of love, and all thought is of wisdom; also similar is the conjunction of will and understanding, for love is of the will and wisdom is of the understanding; and similar is the conjunction of good and of truth, because good is of love and truth is of wisdom, as was confirmed in the preceding article; concerning which conjunction see what is adduced in the *Doctrine of the New Jerusalem*, n. 11 to 27.

That the conjunction is reciprocal, may likewise be concluded from affection and thought, and that affection produces thought, and that thought reproduces affection; but it may principally be concluded from the reciprocal conjunction of the heart and lungs, for, as was before shewn, Art. vii. and viii. there is a plenary correspondence between the heart and the will, also between the lungs and the understanding, appertaining to man; wherefore from the conjunction of the heart and lungs we may be instructed concerning the conjunction of the will and the understanding, consequently concerning the conjunction of love and of wisdom. From the parallelism established between those two principles it may be manifest, 1. That the life of the will conjoins itself to the life of the understanding. 2. That the conjunction is reciprocal, and what its quality is. 3. That the life of the understanding purifies the life of the will: that in like manner it perfects and exalts it. 4. That the life of the will co-operates with the life of the understanding in every motion, and on the other hand the life of the understanding with the life of the will in every sense. 5. In like manner in the sound of the voice and its speech. 6. In like manner with the good and with the evil, with this difference, that with the evil the life of the will is not purified, perfected and exalted by the life of the

understanding, but that it is defiled, depraved and rendered brutal. 7. That love, which is the life of the will, constitutes all the life of man.

But first it is to be noted, that by the life of the will is meant love and affection, and that by the life of the understanding is meant wisdom, science, and intelligence. It is also to be noted, that the heart itself, with all its vessels throughout the body, corresponds to the will, and their blood corresponds to the love and its affections which constitute the life of the will; and that the lungs, together with the trachæa, the larynx, and the glottis, and finally the tongue, correspond to the understanding; and that respiration, which is effected by the influx of air through the larynx and trachæa into the bronchia of the lungs, corresponds to the life of the understanding. These things are to be noted, that the truth by correspondences may be openly and justly comprehended. Now therefore we proceed to the parallelism.

1. *That the life of the will conjoins itself to the life of the understanding.* From the parallelism it is manifest, that the life of the will, which is love, flows-in into the understanding, and constitutes its inmost life, and that the understanding spontaneously receives that life, and that the will, by the influx of its love, in the understanding first produces affections, which are proper to the will or love, and next

perceptions, and finally thoughts with ideas, in co-operation. That this is the case, may be manifest from the conjunction of the heart with the lungs; for the heart discharges all its blood through its right auricle into the lungs, and makes its blood vessels, by virtue of which the lungs, from being white, appear red like blood; the heart discharges its blood through a covering or outermost coat, which is called the pericardium, and which coat encompasses the vessels even to the inmost of the lungs; thus the heart constitutes the life of the lungs, and gives them the capacity of respiration, which respiration is effected by an influx of air into the bronchia, and by their reciprocal motions or heavings.

2. *That the conjunction is reciprocal, and what is its quality.* From the parallelism it may be manifest, that the understanding remits back the life of love received from the will, but not by the same way by which it receives it, but by another sideways; and that the will thence performs all the functions of life in the universal body. But this reciprocal conjunction may be more fully comprehended from the reciprocal conjunction of the heart and lungs, because they are similar. The heart discharges blood through its right auricle into the lungs, as was said above, and the lungs remit it back, when received, into the left auricle of the heart, thus by another way, and the

heart from its left ventricle pours it forth with a strong force in all directions, through the aorta into the body, and through the carotids into the brain, by which arteries and their ramifications the heart performs its active vital functions in the body throughout, for the active force of the heart is in the arteries; the arterious blood next flows into the veins in every direction, through which it reflows to the right ventricle of the heart, and from this again, as before, into the lungs reciprocally: this circulation of the blood is continual in man, because the blood corresponds to the life of the love, and respiration to the life of the understanding. From what has been said it is evident, that there is reciprocal conjunction of love and of wisdom, and that love is the life itself, and the only life, of man.

3. *That the life of the understanding purifies the life of the will*, is not only evident from correspondence with the lungs and the heart, but also from this consideration, that man, by birth from his parents, is born into evils, and that hence he loves corporeal and worldly things more than celestial and spiritual things; consequently that his life, which is love, is depraved and impure by nature; every one may see from reason, that that life cannot be purified except by the understanding, and that it is purified by spiritual, moral and civil truths, which constitute the understanding. Where-

fore also it is given to man to be able to perceive, and with affirmation to think, such things as are contrary to the love of his will, and not only to see that they are so, but also, if he looks up to God, to be able to resist, and thereby remove, the depraved and filthy things of his will, which is the same thing as being purified. This also may be illustrated by the defæcation of the blood in the lungs: that the blood let in thither from the heart is defæcated, is a thing known to anatomists, from this consideration, that the blood flows from the heart into the lungs in greater abundance than it flows back from the lungs into the heart; also that it flows in indigested and impure, but flows back refined and pure; also that in the lungs there is a cellular texture, into which the blood of the heart presses out by separation its useless particles, injecting them into the little bronchial vessels and ramifications; also that the flux in the nostrils and the mouth, and the vapour in breathing, is from that source. From which considerations it is evident that the fæculent blood of the heart is purified in the lungs. By these considerations, what was said just above may be illustrated, inasmuch as the blood of the heart corresponds to the will's love, which is the life of man, and the respiration of the lungs corresponds to the perception and thought of the understanding, by which purification is effected. *That the life of the*

understanding also perfects and exalts the life of the will—the reason is, because the will's love, which constitutes the life of man, is purged from evils by means of the understanding, and man, from being corporeal and worldly, becomes spiritual and celestial, in which case the truths and goods of heaven and of the church are grafted in his affection, and nourish his soul; thus the life of his will is made new, and from it the life of his understanding becomes new, so that each is perfected and exalted; this is effected in the understanding, and by it, but from the will, for the will is the man himself. This likewise is confirmed by the correspondence of the lungs and the heart; for the lungs, which correspond to the understanding, not only purge the blood from its fæculent particles, as was before observed, but also nourish it from the air; for the air is full of volatile elements and odours, homogeneous with the matter of the blood; and there are likewise innumerable sanguineous foldings in the little lobes of the bronchia, which, according to their peculiar faculty, imbue the substances which are admitted, in consequence whereof the blood becomes fresh and bright, and is rendered arterious, such as it is when conveyed from the lungs into the left ventricle of the heart. That the atmosphere nourishes the pulmonary blood with new aliments, is evident from much experience; for there are

some gales which are injurious to the lungs, and some which recreate them, thus some which are hurtful, and some which are salubrious; there are also some animals which live a long time without terrestrial food, thus upon atmospherical food alone, as bears, vipers, cameleons, and others, which support life for a time without any other diet. From these considerations it is evident that the pulmonary blood derives nourishment also from the atmosphere; thus also the life of the understanding perfects and exalts the life of the will, according to correspondence.

4. *That the life of the will co-operates with the life of the understanding in every motion, and in return the life of the understanding co-operates with the life of the will in every sense.* That the will and the understanding co-operate in all and singular things of the body, like the heart and lungs, was shewn above; but that the will is the prime agent in producing motions, and that the understanding is the prime agent in the exercise of the senses, has not yet been shewn. That the will is the prime agent in producing motions, follows from the ministration which it performs, for to do and to act is from the will principle; and that the understanding is the prime agent in the senses, follows also from its ministration, in that it perceives and is thence sensible; nevertheless, neither motion nor sense can exist without the

co-operation of each. This likewise appears from the co-operation of the heart and lungs: that in motions the heart is the prime agent, and the lungs the secondary, is evident from the muscles, that the arteries act therein, and the little coats from the ligaments react; the arteries are constricted by fibres put forth from the brain, and are stretched back by little coats from the superinduced ligaments; the arteries are from the heart, and the ligaments, inasmuch as they are continued from the diaphragm or peritonæum, or elsewhere, are in the alternate motion of the lungs; hence it is evident that in motions the blood of the heart is the prime agent, and the respiration of the lungs the secondary. When respiration in the muscles of the lungs is the secondary agent by the aforesaid ligaments, which are in its motion, those ligaments constitute also an involucrum common to the muscles, and likewise coats of moving fibres, and hence they enter into the most minute parts, thus hence they are reactions both general and singular, and the singular are capable of being variously multiplied under the general, according to a law of nature prevailing universally. The case is similar with the understanding and the will. But that the lungs are the prime agent in the senses, and the heart the secondary, is evident from the examination of the organs of the senses, which confirm it; but inasmuch as their

textures are intricate, and their various component parts cannot here be described, it is sufficient to know that all the organs of the senses correspond to such things as are of the understanding, for the organ of sight corresponds to intelligence, the organ of hearing to obedience grounded in hearkening, the organ of smell to perception, the tongue to wisdom, and the touch to perception in general.

5. *In like manner in the tone of the voice and its speech.* It was said above, that the formations of love from the will in the understanding are first affections, then perceptions, and finally thoughts; and it is a known thing that all tones of the voice are from the lungs, and that variations of tones are given, some of which are in a small degree derived from the understanding, while some are in a greater degree, and some in a greater still; the tones, which in a smaller degree are derived from the understanding, are the tones of singing and music; those which are derived in a greater degree from the understanding, are the interior tones of speech; and those which are derived in a still greater degree, are the exterior tones of speech; the speech itself, by the articulations of tone, which are expressions of speech, makes them manifest. That there is a correspondence of tones and of speech with the life of the will which is love, and with the life of the understanding, is manifest from this con-

sideration, that it may be perceived from the tone of a man's voice what the quality of the affection of his love is, and from his speech, what is the quality of the wisdom of his understanding: this is perceived manifestly by the angels, but obscurely by men: the correspondence of the tone itself is with the general affection of love in the understanding; the correspondence of the variations of tone, such as are those of singing and music, is with the variations of the affections which are from the love of the will in the understanding; the correspondence of the variations of tone, which are derived in a small degree from the understanding, is with perception: those which are derived in a greater degree, with the variation of perceptions; and those which are derived in a still greater degree, with thought and its variations; this is a summary view of the subject. There are two lungs, which are called lobes; the fountains of their respiration are called bronchia; the channel into which they close is called the windpipe; the top of this channel is called the larynx, and the apperture for the tone of the voice therein is called the glottis; the continuation thence is into the nostrils and into the tongue, and the exit is through the opening of the lips: such in one complex are the things appertaining to the lungs, to their respiration and utterance of tones, and these things taken together correspond to

the understanding derived from the will, their utterance of tones to the understanding, and their motions to the will.

6. *These effects have place with the good and with the evil, with this difference, that with the evil the life of the will is not purified, perfected and exalted by the life of the understanding, but that it is defiled, depraved, and rendered brutal.* With every man there is a will and an understanding, and there is also reciprocal conjunction of will and understanding, thus alike with the evil and the good; but the love of the will differs with every one, and hence also the wisdom of the understanding, and this to such a degree, that with the good and with the evil they are opposites; for with the good there is the love of good, and hence the understanding of truth, but with the evil there is the love of evil, and hence the understanding of what is false. Since therefore the will's love with the good is not only purified by the understanding, but is also perfected and exalted, as was proved above; it follows that the will's love with the evil is defiled by the understanding, is depraved, and rendered brutal. In externals indeed there is an apparent similitude, because externals simulate and deceive by pretences, but in internals there is dissimilitude But how this case is, may be illustrated by the correspondence of the heart and lungs; for every one has a heart and lungs,

and with every one there is conjunction of the heart with the lungs, even reciprocal, and with every one the blood of the heart in the lungs is deprived of its phlegm, and is nourished by the volatile elements and odours supplied from the air, but yet altogether in a different manner with the good from what it is with the evil. What is the nature of the deprivation of phlegm and of the nourishment of the blood in the lungs with the good and with the evil, may be concluded from the following documents of experience: in the spiritual world, a good spirit attracts with his nostrils all fragrances and sweet smells with delight, and has a horror at what is putrid and stinking; but an evil spirit attracts with his nostrils what is putrid and stinking from a principle of delight, and shuns what is fragrant and sweet-scented; hence it is, that in the hells there are filthy, rancid smells, as of a dunghill, or dead body, and others of a like nature, and this because all odour corresponds to the perception which is from the affection of every one's love; the reverse has place in the heavens. From which considerations it is evident, that the blood with men in the world is nourished by the air with similar (substances) as being homogeneous, and is purged by dissimilar as being heterogeneous: the human blood in its inmost principles is spiritual, in its outermost principles is corporeal, wherefore they who are spiritual nourish it from such things in nature as cor-

respond to things spiritual, but they who are merely natural, nourish it from such things in nature as correspond to it; hence the dissimilitude of the blood in men is as great and of such a quality as is the dissimilitude of their loves, for the blood corresponds to the love, as is evident from what is said above.

7. *That the love, which is the life of the will, constitutes all the life of man.* It is believed that thought constitutes the life of man, but it is love; the reason why it is so believed is, because thought appears to man, and love not so. If you take away love, or any stream of it, which is called affection, you cease to think, you grow cold and die; but not when you take away thought alone, as is the case when the memory fails, also in sleep, in swoons, in suffocation, in the womb, in which circumstances, although man does not think, still he lives, so long as the heart beats, for the heart corresponds to the love; the case is similar with the will and the understanding, for love is of the will, and thought is of the understanding. That love constitutes all the life of man, has been illustrated in the foregoing pages by the correspondence of the heart with the lungs, and by that correspondence it was shewn, that as the heart in the womb forms the lungs, that thereby it may perform respiration, and thus by respiration produce speech, in like manner love forms the understanding, that thereby it may think, and from thought may speak; so

likewise it was shewn, that love from itself produces affections, of which are intentions; by these perception, of which are lights; and by perception thought, of which are ideas, and from these memory; and that these things taken together are of the love's understanding, to which things in a similar series correspond all things of the lungs. As the love has formed the understanding to the use of thought and of speech, so likewise it has formed the other functions of life to their uses, some to the uses of nourishment, some to the uses of chylification and sanguification, some to the uses of procreation, some to the uses of sensation, some to the uses of action, and of ambulation, in which no other principle can perform life, except the former itself, which is love: the formation was effected by the heart and its blood, because the blood corresponds to the love, and the heart to its receptacle; and the viscera, the organs and members of the whole body are those parts in which the functions of uses are formed of the love by the heart. Whosoever is capable of examining the subject may see, that the progressions of uses from first to last in those things are similar to those in the lungs. From these considerations, and from what has been said above, it is evident that the will's love constitutes all the life of man, and that the life of the understanding is from it,

consequently that man is his own love and his own understanding from it according to it.

XI. *That love to the Lord from the Lord exists in charity, and that wisdom (exists) in faith.* They who think only naturally, and not at the same time spiritually, concerning love to the Lord, and concerning charity towards the neighbour, think no otherwise, because they cannot think otherwise, than that the Lord is to be loved as to person, and likewise the neighbour as to person; but they, who think both naturally and spiritually, perceive and from perception think, that both an evil man and a good man can love the Lord as to person, in like manner the neighbour, and that if an evil man loves, he cannot be loved again, but that if a good man loves, he can be (loved again); hence the spiritual-natural man concludes, that to love the Lord is to love that which is from him, which in itself is divine, in which is the Lord, and that this is to do good to the neighbour, and that thus and no otherwise he can be loved by the Lord, and can be conjoined to him by love; but the natural man cannot think spiritually on this subject, unless it be distinctly laid down before him. It shall therefore be distinctly treated of in the following articles concerning *Love* and *Charity*. 1. That the love of uses is charity. 2. That the Lord is the source from which it proceeds, and that the neighbour is the object to which

it tends. 3. That love to the Lord exists in charity because in use. 4. That use consists in a person's fulfilling his duty, and discharging his employ, rightly, faithfully, sincerely, and justly. 5. That there are general uses, which also are the uses of charity. 6. That uses do not become uses of charity with any one else, but him who fights against evils which are from hell. 7. Since those evils are contrary to love to the Lord, and contrary to charity towards the neighbour. 8. That uses, which have for their first and last end a man's own proper good, are not uses of charity. *Concerning wisdom and concerning faith.* 1. That faith is nothing else but truth. 2. That truth becomes truth when it is perceived and loved, and that it is called faith when it is known and thought. 3. That the truths of faith on one part respect the Lord, on the other the neighbour. 4. In general, how the Lord is to be approached, that conjunction may be effected: and next, how the Lord by man performs uses. 5. Each is taught by truths spiritual, moral, and civil. 6. Faith consists in knowing and thinking those truths, charity consists in willing and doing them. 7. Wherefore when the Divine Love of the Lord exists in charity with man, which is to will and to do those truths, the Divine Wisdom of the Lord exists with man in faith, which is to know and to think

truths. 8. That the conjunction of charity and faith is reciprocal.

Concerning love and charity.—1. *That the love of uses is charity.* In all and singular things there are these three (constituents), end, cause, and effect ; the end is that from which (any thing is produced), the cause is that by which (it is produced), and the effect is that in which (it is produced) ; and when the end by (or through) the cause is in the effect, it then exists : in all love and its affection there is an end, and the end intends, or wills to do, what it loves, and the deed is its effect. The Lord is the end from which (any thing is produced), man is the cause by which, and use is the effect in which the end exists : the Lord is the end from which (any thing is produced), because from his Divine Love he perpetually intends, or wills to do, uses, that is, things good for the human race ; man is the cause by which (any thing is produced), because he is in the love of uses, or may be, and in that love intends, or wills to do, uses, and uses are the effects in which the end exists ; uses are what are also called things good. Hence it is evident, that the love of uses is the charity which man ought to have towards his neighbour. That in all and singular things there is an end, a cause, and an effect, may be discovered from the examination of any thing whatsoever ; as when a man does any thing, in this case he says either with

himself, or to another, or another to him, why doest though this? thus what is the end? by what doest though this? thus by what cause? and what doest thou? which is the effect. The end, the cause, and the effect, are called also the final cause, the middle cause, and the thing caused; and by the law of causes it is established, that the end is the all in the cause, and hence the all in the effect, for the end is their very essence itself: in like manner the Lord, since he is the end, is the all in the love of uses, or in charity appertaining to man, and hence is the all in the uses derived from him, that is, in the uses performed by him. It is from this circumstance that it is believed in the church, that all good is from God, and nothing from man, and good from God is good itself. It follows therefore as a consequence, that to do charity is to do uses, or the good things which are uses, thus that the love of uses is charity.

2. *That the Lord is the source from whom it proceeds, and that the neighbour is the object to whom it tends.* That the Lord is the source from whom the love of uses or charity is and exists, is evident from what was said above; that the neighbour is the object to whom it tends, is, because the neighbour is the object towards whom charity ought to be cherished, and to whom charity ought to be performed. Inasmuch as it is said that the neighbour is the

object towards whom the love of uses tends, it may be expedient to say also what and who the neighbour is. The neighbour in an extended sense is the community or the public, in a less extended sense it means the church, a man's country, a society greater or lesser; and in a limited sense it means a fellow-citizen, a companion and brother; to the latter and to the former to perform uses from a principle of love is to do charity towards the neighbour, for he loves those uses: the reason why he loves those uses is, because the love of uses and the love of the neighbour cannot be separated; man may indeed, from the love of uses or from charity, do good to an enemy and to a wicked person, but to them he performs the uses of repentance or reconciliation, which uses are various, and are effected by various methods, see Matt. v. 25, 43, 44, and following verses; Luke vi. 27, 28, 35.

3. *That love to the Lord exists in charity, because in use.* This the Lord himself teaches in John: 'He that hath my commandments and doeth them, he it is who loveth me; if any one love me, he keepeth my word; he who loveth me not, keepeth not my words,' xiv. 21, 23, 24: again in the same evangelist: 'If ye keep my commandments, ye shall abide in my love,' xv. 10: to keep My precepts, words, and commandments, is to do the goods of charity, which are uses to the neighbour. And in the

same evangelist: 'Jesus thrice said to Peter, lovest thou me? and Peter thrice replied, that he loved him; Jesus thrice said, feed my lambs and my sheep,' xxi. 15, 16, 17; to feed lambs and sheep denotes uses or goods of charity with those who preach the gospel, and love the Lord; hence it is evident that love to the Lord exists in charity, because in use, also that the conjunction of love to the Lord with charity towards the neighbour, thus the conjunction of the Lord with man, is in use, and that the conjunction is of such a quality and of such a measure, as is the quality and measure of the love of use, for the Lord is in use, as in the good which is from himself, and man who is in the love of use, is in use as from himself, but still acknowledges that it is not from him but from the Lord: for man cannot love the Lord from himself, neither can he do uses from himself, but the Lord loves him, and reciprocates his love in him, and also makes it to appear as if he loved the Lord from himself. This therefore is the love of the Lord from the Lord. Hence also it is evident how love to the Lord exists in charity or in the love of uses.

4. *That use consists in a person's fulfilling his duty, and discharging his employ, rightly, faithfully, sincerely, and justly.* It is not known except obscurely, and only by some, what is properly meant in the Word by the goods of

charity, which are also called good works, and likewise fruits, and here uses: from the sense of the letter of the Word it is believed, that they consist in giving to the poor, in assisting the needy, in doing good to widows and orphans, with other like things; but these are not meant in the Word by the fruits, works, and goods of charity, but the meaning is that every person should discharge his duty, his business, and employment, rightly, faithfully, sincerely, and justly; when this is the case, the general or public good is consulted, thus also a man's country, a society greater and lesser, together with a fellow-citizen, a companion and brother, who fall under the description of neighbour in its extended and limited sense, as was said above: for every one in such case, whether he be a priest, or a governor and officer, or a trader, or a labourer, does uses daily; a priest by preaching, governors and officers by administration, a merchant by trading, and a labourer by his labour; as for example, a judge who judges rightly, faithfully, sincerely and justly, does uses to his neighbour as often as he judges; in like manner a minister as often as he teaches, so likewise in the other instances. That such uses are meant by the goods of charity and by works, is evident from the government of the Lord in the heavens, for in the heavens, as in the world, all are employed in some function and ministration, or in some office, or in some

business; and every one enjoys magnificence, opulence and happiness according to his fidelity, sincerity, and justice therein; an indolent and slothful person is not admitted into heaven, but is cast out, either into hell, or into a wilderness, where he lives in misery and the want of every thing: such things, in the heavens, are called goods of charity, good works, and uses. Every one also, who has been faithful, sincere and just in his office and employment in the world, is likewise faithful, sincere and just after his departure out of the world, and is accepted in heaven by the angels, and likewise has heavenly joy according to the quality of his faithfulness, sincerity, and justice; the reason is, because the mind, addicted to its office and employment from the love of use, is held together, and in such case is in spiritual delight, which is the delight of fidelity, sincerity, and justice, and is withheld from the delight of fraud and malice, also from the delight of mere chit-chat and the gratification of appetite, which also is the delight of idleness, and idleness is the devil's pillow. Every one may see that the Lord cannot have his abode in the love of these latter, but that he can in the love of the former.

5. *That there are general uses, which also are uses of charity.* The proper and general uses of charity are the uses of every one's functions and administration, as was said above,

which in such case become goods of charity, in which exists love to the Lord, or in which this love is conjoined when man does them from spiritual fidelity and sincerity, which have place with those who love uses because they are uses, and who believe that all good is from the Lord. But besides the above uses, there are also given other general ones, such as faithfully loving a conjugial partner, giving children a proper education, the prudent management of domestic concerns, just dealing with servants and dependants; these works become works of charity, when they are done from the love of uses, and towards a conjugial partner, when they are done from mutual and chaste love; those uses are the domestic uses which are of charity. There are also other general uses, as contributing the necessary and due support to the ministry of the church, which goods become uses of charity, so far as the church is loved in a superior degree. Amongst general uses also may be reckoned the contributing towards the building and establishment of orphan-houses, of edifices for the reception of strangers, and colleges or places of public exercise, with other things of a similar nature, which uses in part are indifferent; to give aid to the needy, to widows, to orphans, merely because they are needy, widows, and orphans, and to give to beggars, merely because they are beggars, are uses of external charity, which

charity is called piety, but they are not uses of internal charity, only so far as they are derived from use itself and its love : for external charity without internal is not charity, the internal being necessary to constitute it so ; for external charity, derived from internal, acts prudently, but external charity, without internal, acts imprudently, and often unjustly.

6. *That uses do not become uses of charity with any one else but him who fights against evils which are from hell:* for the uses which man does, so long as he is in hell, that is, so long as the love, which makes his life, is there and from thence, are not uses of charity, for they have nothing in common with heaven, and the Lord is not in them ; the love of the life of man is there and thence, so long as he has not fought against the evils which are there and thence ; those evils are described and made manifest in the decalogue, and will be seen in its explication : those uses, which are done either under a shew of charity, or under a shew of piety, are described in the Word ; those which are done under a shew of charity are thus described in Matthew : 'Many will say to me in that day, Lord, Lord, have we not prophesied by thy name, and by thy name cast out dæmons, and in thy name done many virtues ? but then will I confess to them, I know you not, depart from me ye workers of iniquity,' vi. 22, 23 ; and they who have done them

under a shew of piety, are thus described in Luke: 'Then shall ye begin to say, we have eaten before thee, and have drunk, and thou hast taught in our streets; but he shall say, I say unto you, I know ye not whence ye are, depart from me all you workers of iniquity,' xiii. 26, 27; and they are also meant by the five foolish virgins, who had no oil in their lamps, to whom the bridegroom said at his coming, 'I know you not,' Matt. xxv. 1 to 12. For so long as infernal and diabolical evils are not removed by combat, man may do uses, in which there is yet nothing of charity, and consequently nothing of piety, for they are interiorly defiled.

7. *Inasmuch as they are contrary to love to the Lord, and contrary to charity towards the neighbour:* for all uses, which in their essence are uses of charity, are from the Lord, and are done from him by men, and in such case the Lord conjoins himself in use with man, or love to the Lord with charity towards the neighbour. That no one can do any use except from the Lord, he himself teaches in John: 'He who abideth in me and I in him, the same bringeth forth much fruit, because without me ye cannot do any thing,' xv. 5: fruit is use. That the uses which are done by man, who has not fought, or does not fight, against the evils which are from hell, are contrary to love to the Lord, and contrary to charity towards

the neighbour, is, because the evils which lie concealed inwardly in those uses, are contrary to the Lord, thus contrary to love to him, and hence contrary to the love of use, which is charity: for hell and heaven cannot be together, inasmuch as they are opposites, or one against the other, wherefore they, who do such uses, do not love the neighbour, that is, the community and public, the church, their country, the society in which they live, a fellow-citizen, a companion and brother, who, in the extended and limited sense are the neighbour. That this is the case, has been made manifest to me from very much experience. Such are those uses within the man who does them, but out of the man they are still uses, also excited by the Lord with man, for the sake of good both general and particular, but they are not done from the Lord, wherefore those uses are not recompensed in heaven, but are recompensed or to be recompensed in the world.

8. *That the uses, which have for the first and last end a man's own proper good, are not uses of charity.* That the end regarded is the all of the effect, or the all of use, and that the Lord is that end, and that it is from the end that use is the use of charity, was confirmed above in this article; when therefore man is the end regarded, that is, his own proper good, in this case he is the all of the effect, or the all of use, whence his use becomes not use in

essence, but in appearance, in which there is life from the body, but not any from the spirit.

Concerning wisdom and faith.—1. *That faith is nothing else than truth.* The Christian world, when charity began to decay, grew ignorant that charity and faith are one, consequently that faith is not given where there is no charity, and that charity is not given where there is no faith; from this ignorance arose blindness of such a sort, that they knew not what charity is, or what faith is. They then began to separate those two principles, not only in thought, but also in doctrine, and thereby to divide the Christian church, which in itself is one, into several, and to distinguish them according to the tenets of faith separate. When charity and faith are separated with man, it is then unknown what charity is, for charity must give existence to faith, and faith ought to teach this, and likewise charity to illustrate it, and faith to see it; wherefore if charity and faith be separated, neither the one nor the other appertains to man, but both are removed from him, just as when you take away a candle, you take away also the light, and there is darkness. This is the reason why by faith is meant that which a man believes, and does not see, wherefore it is said that this and that is to be believed, and scarce any one says I do not see, but I believe, the consequence of which is, that no one knows

whether what he believes be true or false; thus the blind leads the blind, and both fall into a pit. That faith is nothing else than truth, is indeed acknowledged when it is said that truth is of faith, and that faith is of truth; but if it be asked whether this and that be truth, the reply is, it is of faith, and no further inquiry is made; thus with the eyes shut, and the understanding closed, every thing into which man is born to believe, is accepted for a truth of faith. Such blindness was never called faith by the ancients, but they gave the name of faith to that which, by any light in the thought, they could acknowledge to be true; hence it is that in the Hebrew tongue truth and faith are expressed by one term, which term is *Amen and Amuna.*

2. *That truth becomes truth when it is perceived and loved; and that it is called faith when it is known and thought.* The defenders of faith separate are willing to have credit when they say, that spiritual things cannot be comprehended by the human understanding, because they transcend it, but still they do not deny illustration; the illustration which they do not deny is here meant by perception, thus by the assertion, that truth becomes truth, when it is perceived and loved; nevertheless the love of truth gives to the truth perceived to become truth, for it gives life; the reason why that illustration is perception is, because

all truth is in light, and the understanding of man is capable of being elevated into that light; the reason why all truth is in light is, because the light proceeding from the Lord as a sun is essential light; hence it is that all truth in heaven is lucid, and that the Word, which is divine truth, gives to the angels there a common light, wherefore also the Lord is called the Word and likewise light, John i. 1, 2, 3. That the human understanding is capable of being elevated into that light, it has been given to know from much experience, and that this is the case with the understanding of those who are not in the love of truth, provided they be in the desire of knowing, or in the affection of glory arising from it, with this difference, that they who are in the love of truth are actually in the light of heaven, and that on this account they are in the illustration and perception of truth when they read the Word, whereas all others are not in the illustration and perception of truth, but only in the confirmation of their own principles, without knowing whether they be true or false; and also with this further difference, that they who are in the love of truth, when they read the Word, and think from that love, keep the sight of their understanding constantly in the principle itself, and thus inquire whether it be true before it is confirmed; but all others assume a principle from the science of memory, not

being willing to know whether it be true, and if they are desirous of the reputation of learning, they confirm that principle by the Word, and by reason; and such is the genius of learning, which is self-conceit, that it can confirm every thing that is false, even to make it appear to itself and others to be true. Hence come heresies, disagreements, and defences of disagreeing tenets in the church; hence also comes this difference, that they who are in the love of truth are wise, and become spiritual, but all others remain natural, and in things spiritual are insane. The reason why truth is called faith, when it is known and thought, is, because truth perceived becomes afterwards a thing of memory, which is believed; hence also it is evident that faith is nothing else than truth.

3. *That the truths of faith on one part respect the Lord, on the other the neighbour.* All truths respect these three things, as their universal objects, above them the Lord and heaven, near them the world and neighbour, and beneath them the devil and hell; and truths are to teach man how he may be separated from the devil and hell, and be conjoined to the Lord and heaven, and this by a life in the world in which he is, and by a life with the neighbour with whom he is; by the latter and the former life all separation and conjunction is effected. Man, in order to be separated from

the devil and hell, and to be conjoined to the Lord and heaven, ought to know what things are evil and thence what things are false, because these things are the devil and hell, and he ought to know what things are good with the truths derived from them, because these things are the Lord and heaven; the reason why evils and falses are the devil and hell, is, because they are thence derived, and the reason why goods and truths are the Lord and heaven, is, because they are thence derived. Unless man be acquainted both with the latter and the former, he does not see any way of departure from hell, nor any way of entrance into heaven; truths must teach those things, and the truths which teach are given to man in the Word and from the Word; and whereas the way both to heaven and to hell is from the world, and in the world is the life of man, and with his neighbour there, therefore that life is the way which truths teach; if therefore the life of man be according to the truths of the Word, the way to hell and from hell is closed, and the way to the Lord and from the Lord is opened, and the life of man becomes the life of the Lord with him; this is what is meant by the Lord's words in John, 'I am the way, the truth and the life,' xiv. 6. But on the other hand, if the life of man be contrary to the truths of the Word, then the way from heaven and to heaven is closed, and

the way to hell and from hell is opened, and the life of man is not life, but death. That the life of the Lord with man is the life of charity towards the neighbour, and that there is conjunction in the love of uses, was said above in treating of charity ; and whereas truths teach this life, it is evident that, on one part, they respect the Lord, and on the other the neighbour.

4. *That truths teach how the Lord is to be approached, and afterwards how the Lord by man does uses.* How the Lord is approached has been said elsewhere, and will be shewn at large in the explanation of the decalogue ; but how the Lord afterwards does uses with man, shall now be shewn ; it is a known thing that man cannot do any thing good from himself, which in itself is good, but that he can from the Lord, consequently he cannot do any use, which in itself is use, for use is good ; whence it follows, that the Lord does every use which is good by man. That the Lord wills that man should do good as from himself, has been shewn elsewhere ; but how man is to do good as from himself, the truths of the Word also teach, and whereas truths teach it, it is evident that truths are of science and of thought, and that goods are of will and of deed, and that thus truths become goods by willing and doing, for what a man wills and does, this he calls good, and what a man knows and thinks, this he calls

truth, and that in deed, thus in good, there is both willing, and thinking, and knowing; their complex therefore in what is ultimate is good, this having in itself an external form from truths in the thought, and an internal form from the love in the will. But how the Lord does uses, which are goods, with man, has been also said and shewn in the explication of the laws of his divine providence.

5. *That each is taught by truths spiritual, moral and civil.* It shall first be shewn what truths spiritual, truths moral, and truths civil are; secondly, that the spiritual man is also a moral and civil man; thirdly, that what is spiritual is in what is moral and civil; fourthly, that if they be separated, there is no conjunction with the Lord. 1. What truths spiritual, truths moral, and truths civil are:—Truths spiritual are those which the Word teaches concerning God, that he is one, the Creator of the universe; that he is infinite, eternal, omnipotent, omniscient, omnipresent, provident; that the Lord as to the human is his Son; that God the Creator and he are one; that he is the Redeemer, the Reformer, the Regenerator and Saviour; that he is the Lord of heaven and earth; that he is Divine Love and Divine Wisdom; that he is good itself and truth itself; that he is life itself; that all of love, of charity and of good, likewise all of wisdom, of faith and of truth, is from him, and nothing from man; and hence that

no man has merit from any love, charity and good, nor from any wisdom, faith and truth; that therefore he alone is to be adored; so further, that the holy Word is divine, and that there is a life after death, that there is a heaven and a hell, heaven for those who live well, and hell for those who live ill; with several things besides relating to doctrine derived from the Word, as concerning baptism and the holy supper: these and similar things are properly spiritual truths. But moral truths are those which the Word teaches concerning the life of man with his neighbour, which life is called charity, the goods whereof, which are uses, in general have reference to justice and equity, to sincerity and rectitude, to chastity, to temperance, to truth, to prudence and to benevolence; to truths of moral life also appertain things opposite, which destroy charity, and in general have reference to injustice, want of equity, to insincerity and fraud, to lasciviousness, to intemperance, to lying, to cunning, to enmity, hatred and revenge, and to malevolence. The reason why these latter are also called truths of moral life is, because all things which a man thinks, and confirms to be so, whether they be evil or good, are to be referred amongst truths, for he says that it is true, that this is evil, and this is good: these are moral truths. But civil truths are the civil laws of kingdoms and of states, which in gen-

eral have reference to the several causes of justice which are prescribed, and, in the opposite, to the various acts of violence which exist. 2. That the spiritual man is also a moral and civil man. Many believe, and it is believed by many, that they are spiritual who are acquainted with the spiritual truths above enumerated, and especially they who discourse about them, and still more so they who perceive them with some degree of understanding; still however they are not spiritual, for this is only to know, and from science to think and speak, and from the faculty of understanding, which every man has, to perceive, and these things alone do not make man spiritual, for there is wanting a love for them from the Lord, and love from the Lord is the love of uses, which is called charity; in charity the Lord conjoins himself to man, and makes him spiritual, for then he does uses from the Lord, and not from himself; this the Lord teaches in many passages in the Word, and thus in John: 'Abide in me and I in you; as the branch cannot bear fruit of itself except it abide in the vine, so neither can ye except ye abide in me; I am the vine, ye are the branches; he who abideth in me and I in him, the same bringeth forth much fruit, for without me ye cannot do any thing,' xv. 4, 5: fruits are uses or the goods of charity, and the goods of charity are nothing else but moral goods; hence it is evi-

dent that a spiritual man is also a moral man; the reason why a moral man is likewise a civil man, is, because civil laws are uses themselves in act, which are called exercises, works and deeds. As for example, in regard to the eighth commandment of the decalogue, thou shalt not steal; what is spiritual in this commandment teaches, that man ought not to take any thing from the Lord, and attribute it to himself, and say that it is his; also that he ought not by false principles to take away from any one the truths of his faith; what is moral in this commandment teaches, that man ought not to deal insincerely, unjustly, and fraudulently with his neighbour, so as to cheat him of his wealth; but what is civil in the commandment teaches, that man ought not to steal. Who cannot see, that the man who is led of the Lord, and who is thereby a spiritual man, is also a moral and civil man? To take also another example from the sixth commandment, Thou shalt do no murder; what is spiritual in this commandment teaches, that man ought not to deny a God, thus the Lord, since to deny him, is to kill and crucify him in one's self; also that he ought not to destroy spiritual life in another; since in so doing he murders the soul; what is moral in the commandment teaches, that man ought not to hate his neighbour, nor to indulge revenge towards him, since hatred and revenge have murder in them; and

what is civil in the commandment teaches, that murder ought not to be committed on the body of a neighbour. From this example also it is seen that the spiritual man, who is one that is led of the Lord, is also a moral and civil man; it is otherwise with him who is led of himself, of whom we shall speak presently. 3. That what is spiritual is in what is moral and civil. This follows from what was said above, that the Lord conjoins himself with man in the love of uses, or in charity towards the neighbour; what is spiritual is from the conjunction of the Lord, what is moral is from charity, and what is civil is from its exercise. A spiritual principle must be in man to the intent that he may be saved, and this principle is from the Lord, not above or out of man, but within him; the same principle may be in man's science only, and thence in his thought and speech, but it ought to be in his life; and his life consists in willing and doing, wherefore when knowing and thinking is also willing and doing, then there is a spiritual principle in what is moral and civil: if any one shall say, how can I will and do? the answer is, fight against the evils which are from hell, and you will both will and do, not from yourself but from the Lord, for when evils are removed, the Lord does all things. 4. That if they be separated, there is no conjunction with the Lord. This may be seen from reason and from experience; from

reason—for in case man has such a memory and such an understanding, that he can know and perceive all the truths of heaven and of the church, and yet is not willing to do any of them, is it not said of him that he is an intelligent man, but not an upright one; yea further that he the more deserves punishment? Hence it follows, that he who separates what is spiritual from what is moral and civil, is not a spiritual man, neither is he moral nor civil. From experience: there are persons of such a character in the world, and I have discoursed with such after death, and have heard that they were acquainted with all things of the Word, and hence with many truths, and they believed that on this account they should shine in heaven as the stars; but when their life was explored, it was discovered to be merely corporeal and worldly, and in consequence of the evils and enormities, which they thought and willed within themselves, infernal; hence all the things which they had learnt from the Word, were taken away from them, and they became (the forms) of their own will, and were cast into hell to their like, where they discoursed insanely according to their thoughts in the world, and acted basely according to their loves in the world.

6. *That faith consists in knowing and thinking those truths, and charity in willing and doing them.* That truth is called faith, when man

knows and thinks it, was confirmed above; but that truth becomes charity when man wills and does it, shall now be confirmed. Truth is a seed, which, viewed out of the earth, is merely seed, but when it comes into the earth it becomes a plant or tree, and puts on its own form, and hence takes another name. Truth also is a garment, which, out of man, is merely a piece of cloth accommodated to the body, but when it is put on, it becomes clothing in which there is a man. The case is similar with truth and charity; truth, whilst it is only known and thought, is merely truth, and is called faith, but when man wills and does it, it becomes charity, just as seed becomes a plant or a tree, or as a piece of cloth becomes clothing containing a man. Science and the thought thence derived are also two faculties distinct from will, and consequently from deed, and likewise they are capable of being separated; for man may know and think many things, which he does not will, and consequently does not do; but when separated they do not constitute the life of man, whereas when conjoined, they do constitute it: the case is similar with faith and charity. These observations may be still further illustrated by comparisons: light and heat in the world are two distinct things, which may be both separated and conjoined; they are separated also in the time of winter, and they are conjoined in the time of summer; but when separated they

do not give birth to vegetable life, that is they do not produce any thing, whereas when conjoined they do give birth and produce. Again, the lungs and the heart in man are two distinct things, whose motions may be both separated and conjoined; they are separated in swoons and suffocations, but when separated they do not constitute the life of the body of man, whereas when conjoined they do constitute it. The case is similar with science and the thought of man thence derived, to which faith has relation, and with will and deed, to which charity has relation: the lungs also correspond to thought, and to the faith thence derived, and the same is the correspondence of light; and the heart corresponds to the will and to the charity thence derived, in like manner heat. From these instances it may be seen, that in faith separate from charity there is no more of life, than in knowing and thinking separate from willing and doing; the life, which in such case is in faith, consists solely in this, that the man is willing to think, and makes himself speak, thus believe.

7. *Wherefore when the Divine Love of the Lord exists with man in charity, which is willing and doing truths, the Divine Wisdom of the Lord exists with man in faith, which is knowing and thinking truths.* What the Divine Love of the Lord is, and what his Divine Wisdom has been said above; we have also treated on charity and faith, and on the conjunction of the

Lord in the love of uses, which is charity with man; we shall now therefore proceed to treat on the conjunction of the Lord with the faith appertaining to man. The Lord conjoins himself with man in charity, and from charity in faith, but not in faith and from faith in charity; the reason is, because the conjunction of the Lord with man is in his will's love, which makes his life, thus in charity, which makes his spiritual life; from this love the Lord vivifies the truths of thought, which are called the truths of faith, and conjoins them to life. The first truths appertaining to man, which are called faith, are not yet alive, for they are merely of the memory and thence of the thought and speech, adjoined to his natural love, which imbibes them from its desire of knowing, and excites them, so that he can either think or speak them, from its desire of securing the glory resulting from science or erudition; but those truths are then first vivified when man is regenerating, which is effected by a life according to them, which life is charity: on this occasion the spiritual mind of man is opened, in which is effected conjunction of the Lord with man, and hence the truths of infancy, of childhood and of his early youth are vivified: conjunction in such case is effected of the Divine Love and Wisdom with the charity appertaining to man, and of the Divine Wisdom and of the Divine Love in the faith appertaining

to him, causing charity and faith to be one with man, as the Divine Love and Divine Wisdom in the Lord are one. But more will be said on this subject in the explication of the decalogue.

8. *That the conjunction of charity and faith is reciprocal*, was explained above, where the reciprocal conjunction of love and wisdom was treated of, and it was illustrated by its correspondence with the reciprocal conjunction of the heart and lungs.

XII. *That the Lord by his Divine Love and his Divine Wisdom animates all things in heaven, and all things in the world, even to their ultimates, causing some to live, and some to be and exist.* The eye sees the universe, and the mind thinks about it, first that it was created, and afterwards by whom it was created; the mind which thinks from the eye, thinks that it was created by nature, but the mind which does not think from the eye, thinks that it was created of God; but the mind, which goes a middle way, thinks that it is from a being, of whom it has no idea, for it perceives that something cannot come out of nothing; this latter mind however falls into nature, because in relation to what is infinite it has an idea of space, and in relation to what is eternal an idea of time, and such persons are interior natural men; they again, who think simply of nature as a creator, are external natural men; but they

who simply think of God, that he is the creator of the universe, are exterior spiritual men; whilst they, who think wisely of God from religion, that he is the creator of the universe, are interior spiritual men; the latter and the former however think from the Lord. To the intent now that it may be perceived, and thereby known, that all things were created of God, who is the Lord from eternity, Divine Love itself and Divine Wisdom itself, thus life itself, it is expedient to proceed distinctly in the discussion, which shall be done in the following order: 1. that the Lord is the sun in the angelic heaven: 2. that from that sun is the origin of all things: 3. that from that sun the presence of the Lord is every where: 4. that all things which are created are created to compliance with life itself, which life is the Lord: 5. that souls of life, and living souls, and vegetative souls, from the life which is from the Lord, are animated by uses and according to uses.

1. *That the Lord is the sun in the angelic heaven*, has been heretofore unknown, because it was unknown that there is a spiritual world distinct from the natural world, and that the former is above the latter, and that they have nothing common between them, but as what is prior and what is posterior, and as cause and effect; hence the nature of what is spiritual was unknown, and moreover that in that world

are angels and spirits, and that both the latter and the former are men, in all similitude with men in the world, with this only difference, that they are spiritual and men natural; likewise that all things in that world are from a spiritual origin alone, and that all things in this world are from an origin both spiritual and natural. And because these things have been unknown, it was also unknown, that angels and spirits have another light and another heat differing from those of men, and that light and heat in the spiritual world derive their essence from the sun there, as light and heat in the natural world derive their essence from our sun; consequently that the essence of light and heat from the former sun is spiritual, and that the essence of light and heat from our sun is natural, to which however a spiritual principle from their sun is adjoined, which with man illustrates his understanding when what is natural illustrates his eye. From the latter and the former considerations it is evident, that the sun of the spiritual world, in its essence, is that from which every thing spiritual derives its birth, and that the sun of the natural world, in its essence, is that from which every thing natural derives its birth. What is spiritual cannot derive essence from any other source than from the Divine Love and from the Divine Wisdom, for to love and to be wise is spiritual; but what is natural cannot derive its essence

from any other source than from pure fire and from pure light. Hence now it follows, that the sun of the spiritual world in its esse is God, who is the Lord from eternity, and that the heat from that sun is love, and the light from that sun is wisdom. The reason why heretofore there has not any thing been revealed concerning that sun, although it is meant in many passages in the Word where mention is made of the sun, is, because it was not to be revealed until the last judgment was executed, and a new church, which is the New Jerusalem, was to be established by the Lord; there are several reasons why it has not been before revealed, which reasons it is not expedient here to adduce. When once it has been made known that angels and spirits are men, and that they live one amongst another as men in the world, and that they are altogether above nature, whilst men are within nature, it may then be concluded from reason, that they have another sun, and that that sun is the source of all love and of all wisdom, and hence of the all of life truly human. That that sun has been seen by me, and also the Lord in it, see the treatise concerning *Heaven and Hell*, n. 116 to 140; and the treatise concerning *the Planets and Earths in the Universe*, n. 40, 41, 42.

2. *That from that sun is the origin of all things.* It cannot be conceived by any one

that the universe is from eternity, and that it is from nothing; hence it cannot be denied but that it has been created, and by some one, and that He is esse itself in itself infinite and eternal, love itself, wisdom itself, and life itself; and that he is a common centre, from which he views, rules, and provides all things as present, with which centre conjunction is given, and according to conjunction of the life of love and wisdom, blessedness and happiness is given; and that that centre appears before the angels as a sun, and that that appearance, like fire and flame, is from the Divine Love and the Divine Wisdom which proceed from God, from which every thing spiritual exists, and by what is spiritual, through the medium of the sun of the world, every thing natural; the human mind from the understanding, which is capable of being elevated into the light of truth, may see, if it be so disposed, that the universe was created by God, who is of such a quality, and who is one. Since therefore there are two suns, one of the spiritual world, and the other of the natural world, the sun of the spiritual world looking at ultimate things from what is first, and the sun of the natural world looking at ultimate things from what is middle, it is evident that the sun of the spiritual world, in which God is, and which is from God, who is life itself, is the source of all things that have been made and created, and that the sun of

the world, in which is fire, and which is from fire, which is not life, is that by means of which were created those things only, which are below the middle, and which in themselves are dead: wherefore to acknowledge nature, which in itself is dead, is to adore the fire which is in the sun of the world, and they who do this are dead; but to acknowledge a creating life is to adore God, who is in the sun of heaven, and they who do this are alive; they are called dead men who are in hell, but they are called living men who are in heaven.

3. *That from that sun the presence of the Lord is every where.* That the Lord has omnipresence, is known in the church from the Word, and what his omnipresence is, and of what quality, has been said above; it is now to be shewn in what manner it may be comprehended: it may be comprehended from the correspondence of the sun of the world with the sun of heaven, and hence of nature with life, which correspondence serves also for comparison. Every one knows that the sun of the world is every where in its own world, and that its presence exists by light and by heat, which presence is such that, although it is distant, it is as it were in them; the difference is, that the heat which it emits is fire in its origin, and the light which it also emits is the flame thence derived in its origin, and that all things, which have been created by that sun, are re-

cipients of it, more and less perfect according to forms and distances; hence it is that all things of the natural world grow (or increase) according to the presence of their sun, and decrease according to its absence; they grow (or increase) as heat makes one with its light, they decrease as heat does not make one with its light. This sun however thus operates into those things which are beneath it, which are called natural, but does not at all operate into those things which are above it, and are called spiritual; for to operate into inferior things is according to order, since this is to operate into those things which are from it; but to operate into superior things, or to operate into those things from which they are, is contrary to order; the sun of heaven is that from which the sun of the world derives its origin, and spiritual things are those from which natural things derive their origin. From this comparison, the presence of the Lord, by virtue of the sun, may in some measure be seen. But the presence of the sun of heaven is universal, not only in the spiritual world where angels and spirits are, but also in the natural world where men are, for men receive the love of their will and the wisdom of their understanding from no other source; moreover without that sun no animal would live, neither would any vegetable exist, on which subject see what was said and illustrated above. The presence of this

sun also exists by heat and light, but its heat in its essence is love, and its light in its essence is wisdom, to which the light and heat of the sun of the world are subordinate, adding that by which they exist in nature and subsist there. But the presence of the sun of heaven by spiritual heat and light, differs from the presence of the sun of the world by natural heat and light, in this, that the presence of the sun of heaven is universal and has dominion both in the spiritual world and in the natural world, but the presence of the sun of the world is only special for the natural world, and in that world is a servant; also that the presence of the sun of heaven is not in the extense of space and time, but the presence of the sun of the world is in that extense, for the extense of space and time was created with nature; hence it is that the presence of the sun of heaven is omnipresence. The presence of the sun of heaven, viewed in itself, is constant, for the sun of heaven is always in its rising, and in its power; but with the recipients, who principally are angels, spirits and men, it is inconstant and not in its power, for it varies according to reception; in this the sun of the world corresponds to that sun, that it also is constant in its place, and in its virtue, but that it is made inconstant and not in its virtue in the earth which is a recipient, for it varies according to the revolutions of the earth round its axis, which revolu-

tions make days and nights, and according to progressions round the sun, which also make springs, summers, autumns, and winters. From these considerations the correspondence of the natural things of the world with the spiritual things of heaven is manifest. The presence of the sun of heaven also in the natural world may in some measure be illustrated by the presence of understanding and will in the body of man; for what the understanding thinks there, this the mouth instantly speaks, and what the will intends, this the body instantly effects; for the mind of man is his spiritual world, and his body is his natural world; hence it is that man was called by the ancients a microcosm. From these considerations, well understood, a wise man may see and perceive divine operation and spiritual influx in the objects of nature, whether in the case of a tree with its fruit, or of a plant with its seed, or of a worm with a moth and butterfly produced from it, or of a bee with its honey and wax, or of any other animal; and he may also discover the insanity of those, who in such things see and perceive nothing but nature.

4. *That all things, which are created, are created to compliance with life itself, which is the Lord.* It may be expedient first to say something concerning life, and afterwards concerning the creation of all things to compliance with life: life is love and wisdo, form in pro-

portion as man loves God, and his neighbour, by wisdom, in the same proportion he lives; but the life itself, which is the life of all things, is the Divine Love and the Divine Wisdom: Divine Love is the esse of life, and Divine Wisdom is its existere; the latter reciprocally united to the former is the Lord: each, as well the Divine Esse as the Divine Existere, is infinite and eternal, because the Divine Love is infinite and eternal, and the Divine Wisdom is infinite and eternal; yet the latter and the former may have conjunction with angel and with man, although there is no ratio given between what is finite and what is infinite: but whereas the understanding cannot easily conceive how any conjunction can be given, when no ratio is given, therefore it may be expedient to explain it: there is not any ratio given between what is natural and what is spiritual, but conjunction is given by correspondences; neither is any ratio given between the spiritual principle, in which the angels of the ultimate heaven are, with the celestial principle in which the angels of the supreme heaven are, but conjunction is given by correspondences; in like manner there is no ratio given between the celestial principle, in which the angels of the supreme heaven are, with the divine principle of the Lord, but conjunction is given by correspondences. It has been elsewhere said and shewn, that the Divine is infinite and eternal;

and whereas he is all in all of the life of love and wisdom appertaining to angels and men, and the latter and the former are created recipients of life from the Lord, thus finite, and the Lord is uncreated, life in himself, and hence life itself, therefore if men were multiplied, and from them angels and spirits, to eternity, still the Lord gives that life, and from himself leads them in things most singular, as may be seen above confirmed where his divine providence was treated of; herein is what is eternal, and where eternal is, there also is infinite. Since there is no ratio given between infinite and finite, let every one take heed to himself lest he should think of what is infinite as of nothing; for what is infinite and eternal cannot be predicated of nothing, neither can conjunction of any thing be predicated of nothing, neither is any thing made from nothing; but the infinite and eternal Divine is the esse itself, from which what is finite is created, with which conjunction is given. But this might be illustrated abundantly by the comparison of natural things with spiritual, between which there is no ratio given, yet still conjunction by correspondence: such is the case with all cause and effect between each other, such is the case with what is prior and posterior between each other, and such is the case with a superior degree and an inferior one between each other, and such is the case with the love and the wisdom of men and of

angels between each other; nevertheless the love and wisdom of angels, although it is ineffable and incomprehensible to man, is still finite, neither is it capable of apprehending what is infinite except by correspondences. That all things are created to compliance with life, which is the Lord, follows in its order from this consideration, that men and the angels formed from them, are created to receive life from the Lord, and also are nothing but recipients, although from the freedom in which they are held by the Lord, they appear as if they were not recipients, nevertheless they are so, whether they be good or evil; for the freedom, in which they are held, is likewise from the Lord. The life of men and of angels consists in understanding, and thence in thinking and speaking, and it consists in willing and thence doing, wherefore these things also are the results of life from the Lord, because they are the effects of life. All things which are created in the world, are created for the use, the benefit, also for the delight of men, some things proximately, some remotely; now whereas these things are created for the sake of man, it follows that they are at the Lord's disposal, who is the life appertaining to them. It seems as if there were compliance in the case of the good, because these live from the Lord, but not in the case of the evil; nevertheless the things which are created are alike for the use,

the benefit, and delight of the latter, as the former, for the Lord says, 'That he makes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust,' Matt. v. 45. That the evil have not any thing of life from themselves, and that they are still led of the Lord whilst they are ignorant of it, and unwilling to be led, may be seen in the passages where the life of those who are in hell is treated of.

5. *That souls of life, and living souls, and vegetative souls, from the life which is from the Lord, are animated by uses and according to them.* By souls of life are meant men and angels, by living souls are meant animals, which in the Word are also called living souls, and by vegetative souls are meant trees and plants of every kind: that souls of life, or men and angels, are animated from the life which is from the Lord, has been shewn in the preceding pages; that living souls or animals are animated by life from the Lord, has been also shewn in the preceding pages; the same is true of vegetative souls, for these latter souls are uses which are the ultimate effects of life, and living souls are affections of various kinds, corresponding to the life of those who are in the spiritual world; from which correspondence they may be called mediate lives: by animation is meant, not only that they live, but also that they are and exist. The reason why

they are continually animated, that is, live, are, and exist, from the Lord, is, because creation, when it is once perfected, is still continued by influx from the sun of heaven ; for unless the influx of heaven was thence new, all things would perish, inasmuch as the influx of the sun of the world is nothing without the former influx, for this latter is only an instrumental cause, but the former is the principal one. There is a correspondence of heat and its effect with the life of the Lord's love, and there is a correspondence of light and its effect with the life of the Lord's wisdom, for Divine Love proceeding from the sun of heaven is heat in the spiritual world, and Divine Wisdom proceeding from that sun is light there ; to these correspond the heat and light of the sun of the world, for every thing is correspondence. But how the Lord from his Divine Love and Divine Wisdom, which are life itself, flows-in, and animates universal creation, shall also be briefly explained : the Divine Proceeding is what around him appears to the angels as a sun : from this proceeds his Divine by spiritual atmospheres, which he had created for the conveyance of light and heat even to the angels, and which he had accommodated to the life both of their minds and bodies, that from light they may receive intelligence, also that they may see, and likewise that according to correspondence they may respire, for angels re-

spire as men; that from heat they may receive love, also that they may have sensation, and likewise that according to correspondence their heart may beat, for the angels enjoy pulsation of the heart like men: those spiritual atmospheres are increased in density by discrete degrees, treated of above, even to the angels of the lowest heaven, to whom they thus become accommodated; hence it is that the angels of the highest heaven live as in a pure aura, the angels of the middle heaven as in æther, and the angels of the lowest heaven as in air; beneath these atmospheres in each heaven are the earths in which they dwell, where they have their palaces and houses, also paradisiacal gardens, besides cultivated grounds, shrubberies and green fields, which exist anew every morning, singular the things thereof according to the reception of love and wisdom from the Lord with the angels. All these things are from a spiritual origin, and none of them from a natural one; a spiritual origin is life from the Lord. To correspondence with these things are created whatsoever things appear in the natural world, where on this account similar things exist, with this difference, that these latter things in like manner are from a spiritual origin, but at the same time from a natural origin; a natural origin is added, that they may be at the same time material and fixed, with a view to the end of the procreation

of the human race, which cannot be given except in ultimates, where there is fulness; and that from the human race as a seminary, the inhabitants of the spiritual world, who are angels, may exist; this is the first and last end of the creation. But a full idea of creation, or of the existence of all things in their order from the life which is the Lord, cannot be given by reason of the arcana which are known in heaven, and have indeed been communicated to me, but which, being deeply concealed, cannot on that account be described except by a book, and scarce then to the understanding; of which arcana nevertheless this is the sum, that the sun of heaven, in which the Lord is, is the common centre of the universe, and that all things of the universe are circumferences and circumferences even to the last, and that he rules these circumferences from himself alone as one continuous thing, but the middle ones from the last, and that he perpetually animates and actuates them, as easily as man from understanding and will animates and actuates his body, and that there is influx into uses, and from them into their forms.

Here follows the angelic idea concerning the creation of the universe from the Lord.

The Angelic idea concerning the Creation of the Universe from the Lord.

The angelic idea concerning the universe created from the Lord is as follows: that God is the centre, and that he is a man, and that unless God was a man, creation would not have been possible, and that the Lord from eternity is that God. Concerning creation they said, that the Lord from eternity, or God, by his Divine Proceeding created the universe and all things therein, and since the Divine Proceeding is also life itself, that all things were created from life and by life; and that the proximate Divine Proceeding is what appears before the angels as a sun; that this sun before their eyes appears fiery and flaming; and that the Divine Proceeding is Divine Love and Divine Wisdom, of which such is the appearance afar off: they added, that the Divine Proceeding is what the ancients effigied by golden or lucid pure circles around the head of God, and which modern painters still retain from the ancient idea. They said that from that sun, as a great centre, proceed circles, one after another, and one from another, even to the last, where their end is, subsisting in rest; and that those circles, of which one is from another, and one after another, appearing as extended into what is broad and into what is long,

are spiritual atmospheres, which the light and heat from their sun fill, and by which they propagate themselves to the ultimate circle; and that in the last, by means of those atmospheres, and afterwards by means of the natural atmospheres which are from the sun of the world, was effected the creation of the earth, and on it of all things which are for use, which creation is afterwards continued by generations from seeds, in wombs or in eggs. Those angels who knew that the universe so created was a continuous work from the Creator even to ultimates, and that, as being a continuous work, it, as one concatenated whole, depended upon, was actuated and governed by, the Lord, who is its common centre, said, that the first proceeding was continued even to ultimates by discrete degrees, altogether as an end by causes into effects; or as something producing and its products in a continued series, and that the continuation was not only in, but also around, from the first, and thence from every prior, into every posterior one, even to the postreme, and that thus the first, and from it the posterior, co-exist in their order in the postreme or last. From this continuity, as a one, they have an idea concerning the Lord, that he is all in all, that he is omnipotent, omnipresent, and omniscient, that he is infinite and eternal; and also an idea what the order is, according to which the Lord, by his Divine Love and his

Divine Wisdom, arranges, provides, and governs all things.

It was asked, whence then is hell? They said, from the freedom of man, without which man would not be man; that man, from that freedom, broke continuity in himself, which being broken separation was effected, and the continuity, which from creation was in him, became as a chain, or a linked work, which falls to pieces through the breaking and plucking asunder of the links above, and afterwards hangs from small threads. Separation or breach was effected, and is effected, by the denial of God.